The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXX. New Series.—No. 7. SATURDAY, FEBRUARY 16, 1884.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

February 17, 1884.——1 *Sam.* XVI. 1-13.
See last *Guardian.*

February 24, 1884.——1 *Sam.* XVII. 38-51.

"David said unto Saul, I cannot go with these, for have not proved them." Saul thought that in allowing David to put on his own armour, he was giving him the best equipment for the conflict with Goliath. But David found himself encumbered and thwarted by the heavy armour. He had been trained in a very different school, the school of God. It was not with any such defences as these that he had battled with the bear and the lion, on behalf of his imperilled flock. The best weapons are those that we are accustomed to handle; we know what we can do with them. It will not do for one who is going out to meet a formidable foe, to be making experiments. David differed from the myriads who were pitched in the presence of Goliath, in that he had faith in God and they had not. God had been teaching him to walk by faith and not by sight; to trust in God and not in human appliances. Physically, or from a military point of view, he was no match at all for Goliath. But he had faith in God as his God and as the God of Israel, willing to reveal his power in their behalf, as soon as there should be a definite faith for this. So he took his staff, and selected five smooth stones from the bed of the river, and he had his sling in his hand and he went forth to meet the giant. What was the ground of his confidence that God would use him to bring low this proud warrior? He had heard his insults addressed not merely to Israel but to Israel's God; the fact that no one dared to meet him was to Goliath a conclusive proof that Jehovah was not the true God. David knew that Jehovah was the true God and that he would not give his glory to Dagon, and was quite sure that God would enable one who truly trusted in him to triumph over this blaspheming Philistine. Experience worketh hope. He had had experience of God's readiness to deliver those who trusted in him. In one of his Psalms he bears this testimony: "He teacheth my hands to war."

The servant of God in a land like India finds himself in the presence of a power more formidable than Goliath. Alas for him, if he rely on Saul's armour, offensive or defensive. There is too much tendency to rely on those agencies which the world relies on for the prosecution of her enterprizes. Money is of too much account. European prestige. Discoveries. Wisdom The propagation of the Gospel is to be in such a way as to glorify the nineteeeth century. He that sitteth in the heavens, says, Unto this man will I look, even to him that is poor and of a contrite spirit and who trembleth at my word. This is the victory which overcometh the world, even our faith. When he cometh shall he find faith on the earth?

When Goliath saw David, a mere youth, coming forth to meet him, he disdained him. He had regard to appearances, David has not. David's eyes had been anointed with eye-salve so that he could see indeed. Those of Goliath had not been opened to see that God was with this stripling. He cursed David, invoking the wrath of his idol-gods upon him, and he called on all to see how he would kill him and give his carcass to the birds and beasts.

"Then said David, Thou comest to me with a sword, with a spear and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied."

The name of the Lord of Hosts! Has this name lost its power? In this name all the grand things that have been done in the world, have been accomplished. The dead have been raised. In giving us this name, God has given us a spell by which we can do mightier works than were done by believers of old. Whatsoever ye ask in Christ's name, abiding in him, it is our privilege to have. We may confidently ask for such displays of God's power as shall reveal it to the heathen, and make them sensible that he is on the throne of the universe.

"This day will the Lord deliver thee into my hand;—that all the earth may know that there is a God in Israel; and this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands."

David had not the slightest doubt in his mind as to the result. This is true wisdom; to have this unerring confidence in God. How infinitely better than any confidence one has in himself. The mightiest man, the wisest man can never be absolutely sure of victory; there is always an invincible residuum of contingency. But it is not so when our confidence is in God. David's sleight of hand might fail him; but the Almighty had the battle in his own hand.

David *ran* to meet the Philistine, and when sufficiently near let fly the stone from his sling; the stone struck the giant in his forehead and felled him to the earth. David ran to his prostrate enemy, and drawing from its sheath the sword of the Philistine, he cut off his head with it.

"And when the Philistines saw that their champion was dead, they fled."

The army of the Philistines saw the hand of the Lord, and lost all heart, and took to flight. And the army of Israel also saw the hand of the Lord, and recovered the courage which had been a stranger to their hearts for many days, and snatching their weapons pursued the enemy in hot haste. For forty days they had been powerless, confounded, hopeless; there were many in their ranks who in ordinary circumstances would have proved themselves valiant men of war, but they were all oppresssed with a belief that they could do nothing against the supernatural champion that defied them. It was a dead army till David's stone laid low the terrible one; then it sprang into immediate life, and found a sudden baptism of power, and all rushed eagerly forward to consummate the victory inaugurated by David. And does it not seem as though the army of the Lord of Hosts, the people of the living God, were waiting for some puissant believer to take hold upon the forgotten promises of God and strike a blow that shall bring low the proud and boastful Prince of this world, and bring down a baptism of power on the servants of the Lord everywhere?

WEEKLY REVIEW.

—With all due deference to a contemporary we do not think it necessary to wait for the revelations of the last day, to know what the hardening of Pharaoh's heart by God, means. The heart of Pharaoh was fully set in him to resist the attempt to liberate the Israelites; when a plague came upon the land he was terrified, and he consented to their departure; when the plague was removed, his fear vanished and his opposition returned. It is the same thing that is witnessed now-a-days when a sinner is laid low with sickness and is alarmed about the future and turns to the Lord; but when he recovers, his concern disappears. As iron is softened when put into the fire, and hardened when the fire is withdrawn, so it is with the hearts of sinners. In Exodus we sometimes read of God as hardening, and at others of Pharaoh as hardening his own heart. A wicked man never needs God's help to make him more wicked. Satan and his emissaries are at hand to give this kind of help. Hardness of heart, in Scripture, means that state in which men are insusceptible to religious impressions. This insusceptiblity is due to their preference of sin over righteousness; it is sometimes diminished by the apprehension of suffering, but recovers itself when this apprehension passes.

—We hope the representations made by the Bombay Chamber of Commerce regarding the importance of increased railway accommodation will have some effect. It seems a pity, in these days of superabundant capital that it should be necessary to call on Government to get new lines constructed. If there is any thing in free trade, the supply will follow the demand; capital should rush in where advantage can be demonstrated. We remember how many long years went by while the subject of Indian Railways was under debate, before the first sod was turned in 1852. Ten thousand miles have been constructed, with most important results. It is observed that this is only the annual increment in the United States. We must not

forget however that the cost of railway construction is very great in India, excessively great, not less than £10,000 a mile. This is the reason why the Stracheys are listened to, when they plead for a narrow gauge; and we suppose that 20,000 miles of narrow gauge would be better than 10,000 miles of the broad gauge. What makes it difficult to introduce the narrow gauge, is that it was not employed from the beginning, and can not well be adjusted to the broad rail. The Americans build more cheaply than the English, and we are by no means persuaded that it is necessary to spend £10,000 a mile on railways in India.

—THE Pharisees made broad their phylacteries. They sought to externize their religious devotion not so much by a life of humble usefulness, as by the use of external symbols. They had texts of Scripture woven into the border of their garments. This might seem to be a very appropriate way of commending religious truth to the notice of men, but it was really not so much for that purpose as to draw the attention of people to themselves as religious persons, or persons holding certain religious truths. This idea of putting one's religion into one's costume has obtained very extensively in the world. The Romanists have seemed to think it a more excellent way, and have adopted a peculiar garb not only for the clergy but for all orders of monks and nuns, sisters of charity and the like. The Salvation Army believe in the importance of signalizing by some external symbol the fact that a man or a woman belongs to them. The Blue Ribbon army make themselves known by a piece of blue ribbon which declares that the wearer is opposed to the use of intoxicants. The end seems admirable and not at all objectionable. We have no doubt that a measure of the success of this very successful movement is owing to the blue ribbon, just as in the Army Temperance league the use of medals and other decorations has helped to draw the men. And possibly the bright-coloured paraphernalia of the Salvation Army may have had an attraction for some. It appeals to something that is very generally present in the breasts of men and women, the desire to be noticed. The Free-Masons make a great use of symbolic costume and external display. We thus find that movements that are very widely diverse from each other, have this one feature of resemblance. We confess that ever since we came to know the Gospel, we have been shy of these external distinctions, even of the white cravat or any similar badge of clericalism, leaving it to the life to show what we are. We may be wrong, and we certainly are not prepared to speak against such use of external badges as is recommended by the Blue Ribbon Army and the Salvation Army. If this is the right way of giving expressions to our convictions, it will perhaps be found that there are other convictions that need to be thus expressed. Those who think tobacco to be such a pernicious thing, will adopt a visible badge (we are not sure but they have done it already.) The cross was once worn as a badge of Christian discipleship, but evangelical Christians are for good reasons very reluctant to wear such a badge. There is a Society for the promotion of purity who have some external badge. The vice of profanity so fearfully prevalent might thus be protested against.

—TEMPERANCE meetings have been held for several Mondays in succession at the Y. M. C. A. Hall, under the auspices of the Young Women's Chr. Association, and have been very well attended, especially by seamen many of whom have signed the pledge and donned the blue ribbon. The Rev. Mr. Blake, Rev. Dr. Stone, Dr. Partridge and others have given addresses. A number of ladies assist by singing solos or concerted pieces, and have added very much to the attractions of these meetings. Every night a considerable number have adopted the blue ribbon, and it is now becoming a frequent badge among our seamen. We rejoice in this movement and wish it the largest success.

—THE *Christian Advocate* is almost shaken from its propriety by the announcement that the laity of the S. I. Methodist Conference have appointed William Taylor their lay delegate at the General Conference to meet in Philadelphia next May. It takes for its heading "The most remarkable Election in Methodism," and although taken by surprise speaks in terms of commendation of the choice. We hope that Mr. Taylor will be enabled to attend. He has been for some time in S. America, aiding by his personal presence in the confirmation and consolidation of the important work carried on there now about seven years. The *Advocate* says:

"If any man has information concerning 'every kindred, tribe and tongue,' William Taylor is the man. The questions concerning his peculiar work can have a thorough and impartial discussion. Let us hope that when that Conference adjourns such will be the adjustment that no friction can ever arise 'round the whole earth' between this wondrous comet of the Mission work and the solar system."

—MR. Taylor—we ought to call him "Dr." but we find it difficult to change the old style—writes from Chili as follows:

"This is a much harder field for direct evangelistic work than India. Indeed, we have never yet had 'special services' in Chili. I find the field is not ripe for protracted revival effort, such as I was engaged in six days a week all the time I was in India. Our school work is opening up nicely, and will yet more and more. We are getting some people converted to God all the time. Most of our pupils are natives. We have regular preaching at every station. We shall soon strike for a general enlargement of our work in Chili. God is leading, and we are succeeding." Later he writes: "The Lord is with us, and our workers in Chili are united, full of hope and good cheer, doing a grand work for God in training the rising generation for his service. We are having, at our regular services at Coquimbo, usually from one to three persons converted to God each week."

—THERE were 1688 additions to the churches of the American Board for Foreign Missions last year, making the total membership 19,133.

—FROM the work "Abide in Christ" we extract another of the 31 meditations. We wrote a number of articles a year or two ago, urging our readers to recognize the fact that the Holy Spirit *abides* with the believer, and is not an occasional visitor: He shall abide with you forever, is the promise of Christ. A man cannot be a believer and not have the Holy Spirit; "no man can call Jesus 'Lord' without the Spirit." When our attention was first drawn to this subject, we read through the epistles of the New Testament and noticed to our surprise that the sacred writers never called upon those to whom their letters were addressed to pray for the Holy Spirit, even when the latter were confessedly faulty in many things. To the carnal Corinthian Christians Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (iii. 16) "Know ye not that your body is the temple of the Holy Ghost which is in you?" vi. 19. The fault was in not knowing it, not keeping it in mind. They had forgotten, as Peter puts it, that they had been purged from their old sins. The recognition of his indwelling keeps the believer as nothing else can. Paul in Ephesians calls it "the power that worketh in you" and speaks of it as adequate to the very highest and richest experience. The command to be filled with the Spirit, assumes the indwelling of the Spirit, and shows that the manifestation of the Spirit is according to our faith. Many are looking for some thing to descend from the skies, when they should recognize the fact of the Spirit's presence, and by yielding themselves to his influence work out their own salvation and that of others. The recognition of the indwelling Spirit is the great need of the church of the present day. What hinders it more than any thing else perhaps is the tendency of Christians to look for something in their own feelings, for some state of the emotions that shall certify to them the fact of the Spirit's indwelling. But this is an abandonment of faith. The Spirit of God is not fickle, drawn to us one day and repulsed the next; he comes to dwell in us, provided we *truly believe*, and we are to honour him by believing that he is with us. He is the Spirit of life: "Reckon ye yourselves to be dead into sin, but alive unto God through our Lord Jesus Christ." The piece which we quote from *Abide in Christ* treats the indwelling of the Spirit as the abiding privilege and necessity of the Christian life.

—THE local Committee of the Free Church Mission in Madras, have adopted the following scheme "for the training of Native evangelists of a high order:"

"1 That the course of study extend over two and a half years. During this period they would be over twenty months under instruction. 2. That there be assigned for the support of the two who have now offered themselves Rs. 40 a month each, and that part of their training shall consist in teaching the Scriptures for two hours daily. In the case of any young man going on to study divinity, immediately after the completion of his Arts course, Rs. 30 would be sufficient. 3. The Local Committee recommends that the Foreign Missions Committee should undertake to employ the men, when their training is finished, as *ordained evangelists*, on a salary of Rs. 90 a month to begin with, rising by quinquennial increments of Rs. 10 a month to a maximum of Rs. 150. 4. The details of the course of instruction are still under consideration, but we seem all agreed that it shall consist first and chiefly of systematic Bible study and Christian Apologetics, then Church History and the History of Doctrines, and Sanskrit. The European classical languages we propose to omit."

—WE have been asked to invite attention to a communication made to a Madras paper, the writer of which had while itinerating in the districts been waited upon by a Village Mission School, and led to think that it would be well if gentlemen whose duties called them to the districts were more often

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

made acquainted with the existence of such schools? He thinks it would be well if

"A Missionary should give a sort of Circular Memorandum or letter to such of his agents as he thinks proper, which they would take and show to any European or Eurasian gentleman coming to or near their village, introducing the man to them, and inviting them, if they should feel so inclined, to call and see the Mission school or Christian congregation that there might be there, or have them up for inspection. It might be as well to add that it would give the Missionary great pleasure if they would avail themselves of the opportunity thus afforded for their seeing what is being done in that neighbourhood, and how mission funds are being spent, and that any word of encouragement that they might be disposed to give the people would be most acceptable. I should feel inclined also to say that it was desirable not to give the people any pecuniary assistance, lest it might be said that we were encouraging them to become Christians from *mercenary* motives. I think this is all the more necessary, as the natives, whether Christians or heathen, are always too prone to look for some pecuniary advantage to be derived from those who show any interest in them, and it would be as well for the missionary to show by every means that he can that he does not encourage anything of the kind."

We have known a good many civil servants and district officers in this Presidency who have taken a deep interest in the Missien work carried on in the district, and who have by words of encouragement and in various waye helped forward the work. On the other hand we believe many European officials have made their home in districts for years without knowing much about the Mission work carried on there, perhaps without concerning themselves much about it.

—One of those panics that have so often occurred in India, took possession of the Native population in Jubbulpore last week. A correspondent of the *Bombay Gazette* says that it originated in the fact that an Emigration Agent had come to the place, and the report arose that children were mysteriously disappearing, and the inference that best commended itself was that the children were being offered in sacrifice.

The lower orders have, I hear, conceived all sorts of ridiculous notions, and old stories have been revived that, by order of the Goverment, the young and beautiful were being carried off to a *mamai* manufactory, and that the blood of human sacrifices is flowing freely at the palaces of the Sirkar in and near Calcutta.

We have known a number of such panics, since we came to India. It is rather humiliating for the Government that after so many years of its benignant rule, the people should be ready to entertain such abominable suspicions. The good people of Jubbulpore recovered from their alarm when they saw the Agent and his chuprassies conducted to the station and induced to emigrate.

—The widows of India are invited to avail themselves of a *Marriage Advertiser*, a paper that has been started in the N. W Provinces in their behalf.

—We have heard many eloquent or magniloquent things said about the greatness of England, her ubiqnity, her power to chastise oppressors and rescue the innocent, even at the ends of the earth. Did she not send a formidable expedition to Abyssinia, climbing the ghauts of that remote country and bearding Theodore in his den, just to deliver a handful of captives? Well, all this makes it the more painful to hear of the sad fate that is descending upon the isolated and beleaguered garrisons of the Soudan. The account of the slaughter of the garrison and refugees of Sinkat will stir the blood of people at home, and it remains to be seen if the present ministry will stand the tension of this time. It is generally admitted that a little more promptitude would have saved these unhappy Egyptians. The garrison of Sinkat was reduced—it is said—to about 600 and there were about 1000 women (refugees) in the place. The food being spent the troops resolved to sell their lives as dearly as possible, and made a gallant sortie in which they were all massacred with the exception of five. If there had been any reasonable opportunity of saving their lives by capitulating, it would have been their duty to capitulate, but probably there was none. Whether a relief force will be sent from India or not, is not yet determined.

—We wish to remind our readers of the existence of that excellent institution, "the Bombay English Woman's Association," undenominational. In connection with this, two excellent women—who would have perhaps been called deaconesses in the primitive church,—are commissioned to read the Scriptures in the Hospitals, and visit the homes of the English-speaking poor and do for them what they can, temporally and spiritually. Miss Rich is the present Secretary. The funds are low, and we shall be glad if our present notice of the Mission shall procure for it the help needed.

—The annual visits of Dr. Murdoch, Indian Agent of the Chr. Ver. Ed. Soc. and of the Rel. Tract Society, have been interrupted for three years, but have been now resumed. We have had the pleasure of welcoming him again to Bombay this week. He has been spending two years in Europe and America, with an eye to every thing new in educational systems.

MISSIONARY INSTITUTE, MADRAS.

(Communicated.)

The Missionary Institute referred to in your last as having been opened by the Rev. Dr. Butler at Vepery, Madras, has been held. Dr. Butler, with Mrs. and Miss Butler, proceeded to Bangalore on Saturday morning. The last session was thus presided over by C. M. Barrow, Esq., B. A., the principal of the Doveton Protestant College. This gentleman also presided on the occasion of the doctor's lecture (delivered in place of the lecture on "Protestant Missions in India") entitled "The North India Mission of The Methodist Episcopal Church," and being a sequel to his preceding lecture on "The Sepoy Rebellion" (the story of the founding of this Mission).

This Missionary Institute was convened by the Methodist Episcopal Church, Vepery, Madras, in recognition of the importance of the work of the evangelization of the heathen of India, and the obligation of Christians in India to promote it.

Its discussions had special respect to the joint-work (simultaneous and inseparable English and vernacular work) ventured upon by the South India Conference of the Methodist Episcopal Church. Its lectures and sermons aimed to promote a livelier interest in Missionary work, in general, and vernacular work in India, in particular, among the English membership of the church.

It was intended to honor its worthy president and his family and to commemorate their visit. But it was especially sought that it could contribute such a Missionary sentiment and prove a means of grace in such measure as should abound in the salvation of souls and be to the Glory of God.

The topics of its discussions were "Evangelistic work among the heathen," "English Agency in indigenous missions," "Native Agency in indigenous missions," "Educational and Sunday School work in indigenous Missions." Papers on each of these topics were carefully prepared and admirably presented by the Rev. B. Peters and D. O. Fox, Mr. Trimbuck Canaren, and by Mrs. S. W. Stephens, Mrs. E. F. Freeman, and Miss Gertrude Oakes. A lamentable affliction, bereaving her home of its head, the saintly Isaac Peters, deterred Miss Esther Chase from taking her part. The installation at Hyderabad deterred the Rev. A. G. Fraser, D. D. And a wedding deterred the Rev. C. P. Hard. These disappointments after the acceptance of invitations doubtless contributed to what, from the small attendance which characterized the convention, appeared to be an indifference to the vernacular work advocated. But while on the one hand the necessity for the convention was thus exhibited, this may point the statement on the other hand that the Institute was a success notwithstanding its small attendance. The fame of its deliberations has already gone forth. Some not much interested before who did attend have an idea of the work and their obligations that strikes them as new and favorably. A sentiment in favor of the work has been promoted, and the numbers of those who advocate vernacular work is augmented. Absentees begin to acknowledge they made a mistake in being absent. The following resolution is one of the practical results of the morning discussions: "Resolved, that we respectfully request the Delegated Conference to take some action defining more fully the qualifications of our Lay-missionaries. For this purpose we suggest the following be inserted in Section II of the Report on Lay-missionaries in the Minutes of the sessions of 1881 of that Conference. 1st, That Lay-missionaries of both sexes shall be those who may have been sent out to do Missionary work by the proper authorities in America as persons fitly qualified for their work. 2nd, That no other persons shall be received by the Annual Conference as Lay-missionaries except on the conditions that (*a*) they shall have been successfully engaged in regular missionary work under the care and authority of the pastor in charge of the circuit or as a teacher in one of the Conference Schools for at least two years; (*b*) they shall be recommended to the Annual Conference for such position by the Quarterly Conference, having been examined on the subjects of our doctrines and discipline, and having declared their willingness to be subject to the appointments made by the President of the Annual Conference; (*c*) that if not otherwise provided for, the Quarterly Conference shall proceed to estimate, fix, and raise the amount necessary for their support. 3rd, That the Presiding Elder be requested to forward these resolutions to the delegated Conference at its next sessions."

Signed, D. O. Fox, (mover),
J. A. Nothrup, (second).

Dr. Butler's third lecture was entitled "The Reformation in Mexico." Nothing said of it heretofore as to every good quality was missed by its hearers. The Rev. W Miller, M. A., the principal of The Christian College, occupied the chair on the occasion. The fourth lecture was delivered by the Rev. J. A. Northrup, the well-known Secretary of the South India Conference. He ably handled facts and figures. The Rev. D. O. Fox acted as chairman on this occasion, and recommended the publication of so valuable a compilation. A social meeting convened in the adjoining building of The Methodist Seminary, under the management of Mr. and Mrs. Henry Stephens, with the Rev. D. O. Fox as toastmaster, was a pleasant parenthesis introduced

after the second lecture on Wednesday evening. It is earnestly hoped by many that the term Institute, as appropriated for the convention held, in that it implies permanency, may be sustained by its annual recurrence in the future.

—Any thing but a small attendance characterized the anniversary of the Vepery Sunday-schools and Sunday-school Missionary Associations (excepting Perambore) which occurred on Saturday, the 9th inst. The Rev. D. O. Fox was chairman. Mrs. C. M. Barrow graced the occasion as distributor of prizes and medals. Messrs C. M. Barrow, B. A., Geo. Howard, and J. Hugh Stephens, reported as superintendents, respectively, the Vepery, Otary, and Pudupet schools. Vepery and Otary reported Sunday-school Missionary Associations. The latter was yet young. The former had completed its second year, having raised Rs. 806, and contributed therewith to the continuance of the Pudupet Vernacular school initiated in the first year, again to the creation of a school-room at Otary, and further to the initiation of two vernacular schools at Perambore. Six young ladies and gentleman each having collected an average of over Rs. 2 *per mensem* (the highest Rs. 87 odd, the lowest Rs. 25 odd) received silver medals. Mr. R. L. Donaldson gave an address which was wise, thoughtful, loyal, stirring, and was heard with delight. The singing was a little less hearty on account of three of the Sunday-schools having been unpractised; but it did credit to Mr. Henry Stephens the Vepery school's organist. The dozen large paintings in oil illustrating some of the lessons of the Berean leaves used to decorate the church on the occasion, did him also as much credit as their arrangement did the ladies who effected the decoration. Vepery is thus happy to report progress.

NOTICES OF BOOKS AND REPORTS.

THE longest article in the *Indian Ev. Review* for January, is one on Missionary Ill-health, by the Rev. W. Taylor, M. D. Japan, extracted from the *Chrysanthemum* Dr. Taylor thinks the Climate is unjustly charged with the many ills that missionary flesh is heir to, in Japan, and the same may be said of India. Missionary work—he says—is largely a labour of the sensibilities.

The Minister and pastor has an intelligent response come back to him from those with whom he labors, often such as to encourage and strengthen him in his work. But the Missionary in his labors feels the hollow void that lies between himself and those whom he would influence. There is no intelligent response coming back to encourage and strengthen him, but, on the contrary, he feels depressed with a sense of the ineffectiveness of his efforts and the uncertainty of the results. He realizes he is a stranger laboring for a strange people. After years of labor, acquiring a better mastery of the language and becoming more familiar with the people, this in a measure passess away, yet it ever remains an element of hindrance to work, requiring an effort to overcome. Though there are often many bright exceptions to this statement, it is the general experience and law of Missionary work; and from this cause it is much more taxing and wearing on the sensibilities.

The chief cause of the failure of health among missionaries, Dr. T. considers to be *worry*, undue anxiety as to his work, undertaking many things of a novel character, eagerness to see results &c. The strain upon his nervous energy predisposes him to various ailments. We incline to think that this has to do very often with the failure of health among missionaries. Dr. T. thinks that while a missionary is engaged in acquiring the language, he should be free from other responsible duties. "The question of getting a proper start, of forming easy and natural habits of work, is of great importance." Yes, but how shall these habits be formed? The proper adjustment of each one to his work, is specified. "The missionary must so adjust himself to his work as not to be fretted and worried by it."

Our work has been begun, is carried on and will be successfully completed by Him who sees the end from the beginning. It is a partnership work and we hold the lesser stocks. Though we fail, the Principal stands pledged to carry it on. He has the means and working ability to do it, and that too without our aid. Your worry and fretting over it as many do, is simply an exhibition of lack of faith, an undue magnifying of your own importance and a lack of the proper conception of the part which your Principal plays in it and of your relations to Him. It is exhaustive, egotistic, and exceedingly foolish.

Lethargic and self-indulgent natures may abuse this counsel, and some very zealous spirits may chafe at it, but after all we consider it to be wise. This is the victory which overcometh the world, even our faith. Christ assures us that his yoke is easy and his burden light. Worry and faith militate against each other. Faith shows a man what the Master would have him undertake, and what let alone, and it enables us to realize that he is not called upon to do what he can't do, and that he is not called on to show satisfactory results to his brethren, but to the Master, and it enables him to receive from Christ each day the strength and wisdom needed for that day. He works up to the extent of the ability given him, but does not draw upon tomorrow's, and is careful not to lose the joy of the Lord, the buoyancy that comes from the assurance that we are led in the right way. In some Missions it may be that there are sources of worry due to a wrong method of Missions, whereby the mission agents depend pecuniarily on the missionary, and tease him for more pay. We have known missionaries that were so burdened in this way that they longed for the wings of a dove or for a lodge in the wilderness. They who have the arrangements of these things should consider how they affect the missionary. Another cause of the failure of missionary health is perhaps the idea that many missionaries have that they must go home ever and anon. Their departure cripples the mission and throws excessive cares on those who are left.

Kutumbmitra. February. This is the Marathi monthly Magazine of the Bombay Tract and Book Society. It has some handsome illustrations, is well printed and makes a creditable appearance. The translation of President Garfield's Life (From the Log Cabin to the White House) appears in the successive numbers. This number contains besides,—Family Obligations; Ishmael and Isaac; Bible Study; Coffee or Ardent Spirit; Geo. Whitefield; Animals; International Bible Lesson.

WE have received the following: Reply to the Letter of the Bishops, Marathi.—Stepping Stones to Higher Things, Capt. Seton Churchill; 2nd Edition.—Baptism, its Use and Abuse; by the same.—Speech of a Hindu Lady.—Report of Free Church Mission Work in Poona.—Cook's Excursionist.

The Bombay Guardian.

SATURDAY, FEBRUARY 16, 1884.

HERBERT SPENCER AND THE BIBLE. III.

Mr. Spencer has some remarks about the supposed obligation to praise God. He says:

"So too must die out the belief that a power present in innummerable worlds throughout infinite space and who during millions of years of the earth's earlier existence, needed no honouring by its inhabitants, should be siezed with a craving for praise, and having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impression which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful."

We should have been glad if Mr. Spencer had adduced some proof texts to show that God commands men to praise him. We do not deny it; but our impression is that the exhortations to praise God are the utterances of God's servants, calling upon one another to praise him. What God requires of men is that they should love him, and we all know that when love reigns in the heart it naturally takes the form of praise and thanksgiving. But we have no difficulty in admitting that praise is made obligatory upon all God's believing people. In the nature of things no one can truly praise God who does not rejoice in God and in his perfections. The writer of that sublime production the 107th Psalm, continually breaks forth into the apostrophe, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Mr. Spencer thinks of some conceited monarch like Louis the 14th who is avid of praise and never satisfied unless he is being continually extolled and lauded by his nobles and courtiers and dependents. As vanity demands this kind of incense, Mr. Spencer, unable to conceive of any other motive for desiring it, concludes at once that this notion has had to do with what the Bible says about praise. We do not suppose that Queen Victoria has very much of this vanity; and yet we fancy it would not be pleasing to her to know that all her subjects had ceased to use the anthem "God save the Queen." Their laudations may add little to her complacency, but she is glad to know that they appreciate her reign. If she were altogether indifferent to them, she would not care if they left off the use of the national anthem. As a matter of fact, she is interested in them, and is glad to know that they are loyal and patriotic. It is good for them to laud their Queen; their loyalty is intensified by giving it expression. It is a means of educating the rising generation in loyalty.

We thus see that laudation in helpful to those who praise, and a very little attention will show that it is for the sake of his creatures that God wishes them to praise him.

Mr. Spencer argues, that because God is a being of such perfections, he cannot be af-

fected by their praises or set any value upon them. Perhaps if God had been less worthy than he is, if he, for instance, had been like some of the heathen gods, Mr. Spencer could have reconciled himself to the service of praise. But God is infinitely excellent, therefore it is preposterous to praise him. This seems strange reasoning.

The infinite greatness of God and the wide expanse of the universe do not hinder God from occupying himself with the tiniest flower and the most microscopic insect. When we examine these we find that God has given them the full benefit of his boundless perfections. The meanest creature is not sacrificed or overlooked. God gives himself wholly to each particular existence. This infinite Being cares for the blade of grass and the animalculum.

We are assimilated to that to which we give our chief attention. That which we regard exerts a reflex influence on our own character. If God would elevate man in the scale of being, he must give him some worthy object of contemplation. "Beholding, as in a glass the glory of the Lord we are changed into the same image from glory to glory." The child through intimate converse with the parent becomes like his parent. In accordance with this principle God has chosen for the contemplation of his intelligent and moral creatures, the most worthy of all objects of contemplation, that is, himself. Redemption means bringing us back to God. Men are naturally without God in the world, knowing nothing better than themselves, and in this state they are not susceptible of any true elevation. In Christ they are brought near to a God of infinite love, and enjoy great intimacy with him, loving him with all the heart, mind and strength. In order to praise God they must know him and love him; under the influence of the spirit of praise they find unspeakable joy in dwelling upon the excellencies of God. Man is thus assimilated to God, and there is an exaltation of his character. Selfishness dies out, and love takes its place.

Mr. Spencer might have very easily convinced himself that the Bible gave no such contemptible representation of God as he attributes to it, by reading it. God's absolute independence of man, and the utter inability of man to add any thing to the honour and wealth and greatness of God, are set forth in the most striking and emphatic utterances.

"What is man that thou art mindful of him?
Or the Son of man that thou visitest him?"

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? Behold, the nations before him are as a drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to turn, nor the beasts thereof sufficient as a burnt-offering.—He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers."

Some of the loftiest intellects that the world has known, Isaac Newton, Lord Bacon, Milton, Brewster, Faraday and many others have felt themselves greatly enriched and ennobled by the contemplation and service of the God of the Bible, and we venture to think that it might be a great deal to the advantage of Mr. Herbert Spencer if he were to attain to the knowledge of Him who was manifest in Christ.

WHERE IS THE WISE?

One of the ends that God has in view in the government of this world is to bring out the evidence that the wisdom of man, dissociated from God, cannot put him in possession of truth or save him from the most fatal and humiliating errors. The boasted and in many respects remarkable wisdom of the ancient philosophers of Greece and Rome, was covered with confusion, when a Gospel that they contemned became the means of emancipating the nations from idolatry and polytheism, superstition and cruelty, slavery and frightful immorality. The triumphs of the apostolic age were dimmed however by the declension that followed success, and we have yet to see the dawning of a day of evangelical judgment when the Gospel in its purity shall be illustrated in a pure church. Meanwhile, we see the preparation for that day, not only in the increased honour given to the word of God by Christians, but in the positions assumed by those who look upon it with scorn and claim to be the true guides of humanity. How notable is the fact that in the latter part of the 19th century, among those who claim to be at the acme of this world's progress, and who look with pity upon by-gone generations for their ignorance, there should be found a body of Agnostics, men who profess to have found out that there is nothing known or knowable concerning the Creator of the Universe, not even as to his personal existence, nothing ascertainable concerning divine providence, and who consider it the sign of foolishness to have any positive ideas concerning a higher or a future world. The youngest Sunday-School child; at the right hand of Christ, will expose the immense stupidity of those who now claim for themselves the palm of unparalleled wisdom. Then we have a body of sceptics denouncing the Bible as a pestilent and mischievous book at the same time that they panegyrize the shastras and philosophical systems of the heathen, apologizing for idolatry and polytheism, and recommending Hindus and Buddhists in no equivocal phrase to beware of exchanging the creeds of their fathers for Christianity. In the day when Christ's words shall be certified to by Him who sitteth upon the throne, how complete will be the confusion of those who claiming to be exceptionally wise put those sublime teachings beneath the most corrupting systems. And there are now many men of advanced thought and superlative insight, who while scoffing at Christianity because of the supernatural in it, begin to find that there is a basis of truth in the myths and legends and mysteries and miracles of primeval heathenism. We have men who, not content with rejecting the truths exhibited in the Bible, try to make it appear that the idolatrous systems overcome by Christianity, contained profound truths, and who seek to revive a faith that has been extinct for 15 centuries. For instance, the paper called the *Philosophical Enquirer*, seeks to rehabilitate in the esteem and confidence of men, the ancient Greek oracles. The *Occult World* is being rediscovered after having been hid from men for some centuries, and the Dolphic oracle is presented as something genuine. Mr. Sinnett, who formerly edited the *Pioneer*, would have thought it a great derogation from dignity to publish any thing commendatory of the Gospel, yet has published a book on the Occult World in which he goes back to demonology pure and simple. In Theosophism he finds a congenial sphere. Theosophy seems to have for its mission in India to deny the only attested revelation of God to man and revive the drooping faith of Hindoos in their own mythologies. The *Chr. College Magazine* may class what we are saying among the "furious denunciations" to which (it says) Col. Olcott and his works have been subjected in certain circles; but we know not how to speak of this movement otherwise than in terms of reprobation, living and writing as we do with reference to the coming day when the words of Christ will judge the world. Before the above-mentioned party came to India, he sent a letter to the late Dyanand Saraswati, almost abject in its adulation, yet had not been long here before he quarreled with that Reformer and his party, and took to Buddhism and now seems inclined to figure as a Thaumaturgus, in comunication with certain genii of the Himalayas. Similarly strange characters, (an Apollonius of Tyana for instance) move across the scene of early church history.

We thus see the nature of the preparation that is going on with reference to the day of light, the day of the Lord, the day of the everlasting Gospel, when demonstration of the ineptitude of man's reason as dissociated from the guidance of God, shall be presented to the universe. The Bible declaration that "men love darkness rather than light," is one that is in the highest degree unpalatable, and none are more incredulous of it than those who most conspicuously illustrate it.

STRAY COMMENTS. XI.

A strong objection is this. The spirit of the New Testament and the spirit of the Old are not the same spirit. It is difficult to find two books more opposite to each other than these. In one we find bloodshed frequently commanded; communities are destroyed even down to the sucking child; to spare the life of an individual taken in war is so great a crime that the king is dethroned for it, and the wrath of God abideth on him. Polygamy is allowed. Retaliation,—an eye for an eye and a tooth for a tooth. In the other,—love your enemies; turn the other cheek, assist not evil. In a word, a man conformed to the spirit of the one, must have a character directly the opposite of a man conformed to the spirit of the other.—And in fact, we find the good men of the Old Testament altogether different in sentiments and conduct from the good men of the new. David judging from his psalms seemed to regard his enmity to unbelievers as the principal element of his piety; while Paul continually exposed his life to benefit these same unbelieves and Gentiles.

In answering I would show, that it is right in God to reveal himself or not to reveal himself, as He may be disposed; to one or to all; gradually or instantly.—Moreover, revelation must be gradual, to a creature like man. We can only take in any science by degrees; and the knowledge of God can only be conveyed into our minds piecemeal. This is the case in the conversion of an individual mind. The Holy Ghost first convinceth of sin; that is reveals God in His justice to the sinner; and makes him tremble before an offended and a

139924

frowning deity. Afterwards, he sees Him in His mercy, and rejoices in hope. But how immensely different are these revelations. Now the O. T. is chiefly occupied with revealing the sovereignty and holiness of God. Nothing could be done for man till he was convinced of sin and of danger, by the exhibition of the purity of God. It was absolutely necessary that Sinai should precede Calvary; the Old Testament the new. If the O. T. had not been given, the New could not have been given. For it supposes throughout a prior revelation of a sin-hating God. Christ in his intercourse with the twelve proceeded on this principle of a gradual revelation. They required a long education before they could receive the words related in the 15th and 17th chr. of John. At the outset of his ministry, they had no conception of what they were really called to.

The Jewish dispensation was preparatory; a means to an end. To them were committed the oracles of God, by means of which evidence of Christ's Messiahship was continually accumulated. We could not at this day, for an instant dispense with the evidences thus furnished.—It was as much for us as for them, that God became their king, separating them from the other nations. Idolatry is the great means of destroying the knowledge of God in the earth. God could not have made the Jews an efficient means to His end, if He had not possessed and exerted the power of keeping them from idolatry.—Consider then if these things that seem to militate against the morality of the N. T., were not necessary to their end, namely, the preservation of the Jews from idolatry.

All men are by nature dead in trespasses and sins, and the wrath of God abideth on them. So that it is just to dispose of men as He will; there is no severity which he may not rightfully exercise. All men are condemned calprits before him, just as the Angels who were cast into hell. And it was right in God to choose among his creatures, such ministers of his justice as pleased him; angels, earthquakes, fires, seas, or Israelites. The Israelites had this mission in the world to make known to the nations around them, the unity of God and his displeasure against all idolatry. If they had strictly fulfilled His command to cut off all the Canaanites in the land, they would have brought are unspeakable blessing not only on themselves but on others. They would not have been tempted into idolatry themselves; the promises of God would have been fulfilled towards them; and by their prosperity, the heathen round about would have been convinced of the unprofitableness of idolatry, and perhaps induced to relinquish it. If they had been faithful to the covenant of God, they would have accomplished very speedily the end of that dispensation, and perhaps the Messiah might have been introduced to the world, many centuries earlier than he really was. So that in fact, the same love that prompted the command to go into all the world and preach the Gospel to every creature, imposed upon the Israelites the duty of abhorring the Gentiles. The Gentiles were to be abhorred, so long as they were seen bearing their own sins; and this was the case until the Lamb of God appeared taking away the sin of the world.—

Paul saw the sins of the heathen transferred to the cross of Christ, and accordingly he was enabled to love them, and preach the gospel to them.

The fact is, the mercy revealed in the Gospels has spoiled us. Men in Christendom have become so used to a God of bound ess mercy, that they imagine this boundless mercy a necessary part of the character of God. It is become to them, justice and not mercy; so that the least abatement from it appears to them the grossest injustice. Instead of seeing amazing love in the fact that men are not all treated as Amalekites, they see horrid injustice in the least act of retribution that God authorizes. So that with the mass of mankind enlightened by God's revelation, God has actually lost ground, by the Cross. Formerly there was such a thing as mercy as well as justice, discovered in God; but now they discover neither mercy nor justice: the greatest possible amount of good to every sinner, is nothing more than justice; and every thing less than this, barbarity.—Surely we have reason to thank God for the Old Testament, tending as it does to hinder this result: and contemplate all the judgments recorded in it, as lenient expressions of the holiness of that God before whom we are all to appear, and who is the same Yesterday To-day and Forever.

Every thing depended, in the Old Dispensation, on the degree of separation effected between the Israelites and Gentiles. A Chinese wall would have utterly failed; no physical barrier would suffice. Nothing more admirable, as means to this end, can be conceived of, than the multitudinous regulations contained in the Pentateuch. Viewed in this light, they assume their proper dignity, and honor the divine lawgiver.

The Israelites were babes in morals, and had to be instructed. The best way to overcome the vices of a child, is to proceed by degrees, kindly and wisely.—Because of the hardness of their heart, Moses gave them that law concerning divorces.—This fact cannot to denied, that throughout that dispensation, there was a continual advance towards the spirit of the New Testament. This is obvious to every reader.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—Apropos of your reference in the last Guardian to the article in 'the Indian Churchman' on "the worship of Christ Jesus in the Sacrament of Holy Communion," and of the valuable article "Union with Christ" that appeared in your issue of the 19th ultimo, I send you herewith a few verses which set forth I believe scripturally the nature of true worship in the Lord's Supper. The verses in question I need scarcely say do not aspire to the dignity of *poetry*, but the simple truths conveyed in them, will I trust nevertheless commend them to all who believe in the Lord Jesus whatever their denominational distinctions may be. The truth sought to be brought out in them, in addition to the object of Christians coming together on the first day of the week, is the union as seen by God that exists between them as members of one body of which Christ is the Head, and that in every local expression of that union we must not forget that we are but a small part of a great whole—to wit Christ and his church, the vine and its branches—'One Bread.'—Moreover it is only—the Apostle Paul says—'*with* all saints' that we are able (fully able*) to know the love of Christ which passeth (surpasseth†) knowledge, and it is therefore important to remember that not merely is that love shared *by* all believers, but also as respects ourselves *with* them.—I have only to add that the frequent expression of our one-ness in the Lord's supper, and of the dying love we share in common with one another, must be grateful to our Lord's large and loving heart, looking to his prayer in John ch: 17 vs. 21 and to his words as given by St. Paul in 1st Cor: chap. xi. vs: 25 "this do ye as *oft* as ye drink it in remembrance of *me*," and in vs. 26 "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

Yours faithfully,
A Believer.

Feb. 13th 1884.

---

* † Vide Alford's English New Testament.

In remembrance of him.—(C. M.)

Again Lord Jesus we are met
Obedient to thy word
Thee to remember, Thee to thank,
While gather'd round thy board.

Meet with us here then gracious Lord
Be to us heavenly bread,
On Thee we wait—Thy voice to hear,
And by Thee to be fed.

Speak now a word of power and peace,
Show us thy hands and feet;
O fix our gaze on Thee our Head,
While thus with *Thee* we meet.

'The cup of blessing' and the loaf,
Of which we each partake,
These tell us of thy death where-in
We all participate.

Viewing by faith these emblems meet,
Tokens of love we see—
Of dying love, shar'd "*with* all Saints"
In God-seen unity.

Mov'd by this sight, O may our hearts
United seek to be
With *all* thy saints, however nam'd
Because they're lov'd by Thee.

Lord, fire our hearts with glowing sense
Of all thy boundless love,
That to win souls we may be drawn,
And to Thee faithful prove.

A few years more, and thou shalt come,
Till then we will repeat
Weekly this feast—so dear to Thee—,
Till at thy feet we meet.

NOTICES.

Bombay Young Men's Christian Association.

Friday 22nd instant, 8-30 P. M. Monthly Union Prayer Meeting conducted by Rev. A. C. Grieve.

Monday, 25th instant, 5-30 P. M. Annual Meeting of members; election of office bearers.

Friday, 29th instant, 7-30 P. M. Annual Social Meeting—Tea, Adresses, Music. Tickets for this meeting, 8 annas each, can be obtained at the Tract Society's Depot and at the Apollo Bunder Rooms.

Members are requested to make the Friday meetings known to their friends.

Received for the Orphanage Buildings, Pramoor, from Mrs. H. Rs. 25.

Received for Gospel Hall, Picket Road, from R. M. W. Rs. 2.

A competent and well-recommended preacher of the Gospel in Guzarati, is wanted to preach to a Guzarat village near Kurrachee. Address, Rev. Mr. Bambridge, C. M. S. Kurrachee.

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m, S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Baptist Church, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

Epitome of News.

Saturday, February 9.

—The London Medical Record reports the following: "Messrs. Landousky and Ballet have published a curious observation of spasmodic contraction with paralysis of the lower limbs, which had lasted for two years and a half in a hysterical girl twenty-six years of age. On Oct. 7th two pills were given to her, described as fulminating pills, which she was recommended to take with the greatest care, dividing each pill in halves. On the following day the patient announced that she had tried to poison herself, and that she had taken all four pills at once; that they had produced a terrible effect upon her, but that her disease was suddenly and completely cured. The pills were composed of bread crumbs only."

—In a political speech at Nottingham, England, recently the Hon. S. Morley, Member of Parliament, declared that the chief evil against which Parliament is in duty bound to protect the English people is the liquor traffic. He called upon the rich people to form a better acquaintance with the poor and thus put themselves in a position to know about the habits of the latter and to help them in overcoming temptation.

—Cursetjee Bapoojee Jussawalla, convicted of breach of trust, in the Municipality, has been sentenced to four years' rigorous imprisonment.

—The London correspondent of the *Pioneer*, telegraphing on the 6th inst, describes as follows the reverse to the Egyptian troops in the Soudan:—"On Monday Baker Pasha with three thousand six hundred men engaged three thousand Arab cavalry. The gunners fled on the Arabs charging, and the infantry becoming panic-stricken failed to complete the square, when the Arab rushing into the gap, caused a rout. Baker Pasha and Sartorius Pasha narrowly escaped. The enemy pursued them for five miles, towards Trinkat, where the fugitives embarked and proceeded to Suakim. The enemy's loss was small. The Egyptian losses amounted to two thousand. The baggage, the camels, and guns of the force were also abandoned. Seven English and ten foreign officers are missing; the former including Colonel Hay, and Majors Harvey, Giles, Bewley, and Burnaby." The correspondent adds: "Sinkat and Tokka are doomed."

—The gaol mutiny mentioned in our last was at Indore not Mhow.

—Some little time ago it was noticed that the Kashmere officials had been treating the Moravian missionaries in Ladakh rather unkindly; putting obstacles in their way, and preventing them settling in the country. The Lahore paper is now glad to learn that the matter has been settled in favour of the missionaries. The Viceroy himself, it is stated, took the question up when he was at Jummoo; and it is said that a hint from him sufficed to remove all further opposition.

—The ship West Ridge, with coal, left Liverpool for Bombay June 28th last, and has not been heard of since July 13, seven months ago. We fear that like so many other coal ships, she has perished by fire.

—H. E. the Governor yesterday afternoon presided at the opening ceremony of a Sanskrit College and boarding School at Gowalia Tank provided for by the will of the late Goculdas Tejpal.

—We are favoured with a copy of the G. I. P. R. Co's *Monthly Guide* for February, with Time and Fare Tables. Price, one anna.

Monday, February 11.

—Bhugawandin Roopan, a dhobi has been sentenced to death for the murder of his brother's wife.

—Mr. W. Graham, the Alpine climber, who sought to conquer the Himalaya heights, has left Calcutta, presumably on his return journey home.

—Mr. Varnier, formerly in India, now in Sicily, a convert from Romanism, writes, as follows, in the *Indian Witness*: "The priests, seeing that the people deserted their churches and their superstitions, have raised up a terrible religious persecution against us and our people. By orders of the Archbishop of Messina sentence of excommunication was pronounced against all the people, of whatsoever rank and position, who had attended or would attend our evangelization and worship, with deprivation of burial in case of death together with all other curses and anathemas of the Roman Church. The landlord who let his house to us was unmercifully denounced and excommunicated, as well as every one else who would receive us into his house, or even give us a chair to sit upon! This was an occasion for all those that had received the word, and had made up their minds by God's grace to follow Christ, to confess their Saviour and witness for Him. For, as soon as they heard that excommunication had been pronounced against them by the priests, they went to Brother Scuderi and requested that a public meeting for prayer should be held that day, that they might thus witness for the truth openly before all.

"Accordingly a solemn meeting was held, and people flocked to it. After the meeting all those that had received the word came forward, and one after another, publicly declared that they would abide by the Gospel and follow the Lord Jesus, cost what it might, and that they felt that they should propagate the blessed truth they had heard among their friends and acquaintances wheresoever they went. Thus the Lord turned the very arms of the enemies of his Gospel to the triumph of the truth. From that time the little church there has been gaining strength every day, and it promises well. We are afraid, however, that the proprietor of the house, being a Roman Catholic, frightened by the sentence of excommunication, and above all by the insinuations of his own family, who are under priestly rule, will, at the expiration of the six months' lease, give us notice to quit. In such a case no one would rent us a house there.

—The Christian Koles of Chota Nagpur have been holding a Christian mela. There were 3000 Christians and 1000 heathens present.

—*Indian Witness*: We hear that Mr. Protab Chundra Mozoomdar does not find it altogether easy to assume the leadership of the New Dispensation. The difficulty is about the question whether he is to be considered a successor of the late leader, with the same power to give spiritual law or merely a disciple promulgating what his master taught. The family of Keshub Chundra sen, who inherit the proprietorship of the *mandir*, hold the finality of the late leader's dispensation so strongly that they refuse to let Mr. Mozoomdar or any one else occupy the seat where he sat and taught.

Tuesday, February 12.

—The Bombay Chamber of Commerce are about to memorialize for an extension of railways. The *Bombay Gazette* says: Before 1872 no wheat trade had a stable existence in India. Wheat was a product, not a staple: in 1872 a petty surplusage of about three hundred cwts, made its feeble way into foreign markets; while in 1882, at the end of March, the product, owing we may say almost wholly to railways, took rank abroad as a staple commodity of Indian commerce, and became, with an export return of nearly twenty million cwts., a formidable competitor, in quality as in quantity, to other and especially to American trade in the grain. This is the more surprising because in point of development by railway America is incomparably better off than India. As the memorial recalls to us, the two countries are in many ways agriculturally alike. Both possess great grain-producing tracts and tracts that might produce grain largely. In both all that is wanted is plenty of railways or rapid transit and communication of some sort. Both have admirable ports from whence to ship. And for both there is a seemingly unflagging European demand But consider the two countries in regard to facilities of carriage. In America there are now a hundred and twenty thousand miles of railway; and they are making something approaching ten thousand miles a year. In India, on the other hand, railway construction is wondrous slow; in thirty years, every year of which to an extent showed the necessity, strategical as well as commercial, for speedy distribution of railways, we have secured, say, ten thousand miles, or about as much as America has the enterprise and the national courage to build in one.

—*Bombay Gazette*: *Malegaum*: In reply to an inquiry, Admiral Hewett telegraphs from Suakim, "Bewley unhurt: now here." Hopes may therefore be entertained that other missing officers of Baker Pasha's force are safe. Mr. Bewley is a special correspondent of the *Daily News*.

—*Church Missionary Intelligencer*: The Rev. B. Davis, of Benares, reports an interesting baptism. The convert, Lallah Singh, was in the employment, twenty years ago, of a Christian railway engineer, and by him was sent to the C. M. S. College at Allahabad, where, with the secular instruction, he was taught the truths of the Gospel. He was afterwards engaged in business at various places, and became known to our missionaries an one convinced of the truth of Christianity, but kept back by earthly motives, particularly by the influence of two successive wives. Latterly he has been a Hindu master in the C. M. S. High School at Benares; and now at length he has publicly confessed Christ. He was baptized in the Ganges on April 22nd, his still heathen wife looking on, and a multitude of people.

Letters are to hand from U-Ganda to July 1st. We are thankful to say that the Rev. R. P. Ashe reached Rubaga safely on May 2nd. He was seriously ill for some weeks, but was quite well when the packet left. He writes very warmly of the condition of the Mission. "I have been greatly cheered and encouraged," he writes, "by all that I have seen. Every day Mr. O'Flaherty and Mr. Mackay hold classes; and this teaching is the most encouraging thing I have seen in Africa. The people, though terribly depraved, and great thieves, do not manifest that apathy which appears to exist where our other stations are situated. They are very quick, and very eager to learn. I was astonished at hearing a young fellow go through the Lord's Prayer in Lu-Ganda who had had only a few lessons." There were twelve candidates for baptism; but every care was to be exercised in testing their sincerity, as one of the five baptized last year had fallen back, and three others had caused the brethren "heart-sore," Mr. Mackays says. The fifth was living a consistent Christian life.

Mr. Mackay had left Rubaga to cross the Lake to Kagei and assist Mr. Gordon and Mr. Wise, and his letter is dated from Mayiga Island, off Bambire, July 12th. From the brethren at Kagei we have no news.

The Rev. J. Blackburn (who came down to the coast with Mr. Hannington) had arrived safely back at Uyui. The Rev. J. C. Price was at Mpwapwa, and Mr. Last at Mumboia.

—An American missionary in Brazil writes: "It happens sometimes that simply a copy of the Bible, or a tract, is the means of the conversion of some one, and I have heard of a village in the interior of this province where some nineteen persons regularly assemble for worship, and yet a missionary has never seen the place, and none of these people have ever seen a missionary or a colporter. This work all came about by a stray Bible or tract. I have another case in point, where a native

walked some eighty-one miles from the interior to this city to see our minister, whom he had accidentally heard of. The circumstances of his awakening are these: He was a very poor man, and when his sick brother died, and 'had remained a long time in purgatory,' the living brother asked the parochial priest to 'say a mass' to release his dead brother from the pains of purgatory. But the priest, knowing the man had no money, put him off at each request, believing that the man, out of affection for his dead brother, would soon raise the money. The poor man saw the rich from time to time released from purgatory because their masses were paid for, and seeing no probable means of releasing his brother, said: 'This is not the religion for me,' and forthwith set out for Pernamduco. Our minister being out of his house till later in the interview, his wife explained the plan of salvation to the distressed man, and with much emotion and many tears, he said: 'This is too good to be true. Oh! can it be so?'"

Wednesday, February, 13.

—*Times of India*: The telegram about the massacre of Christians in China is somewhat vague. Two hundred and thirty Christians, we are told, have been massacred, and 108 of their mission-houses destroyed, about two Christians, that is, in each "mission house." We are not informed where or when the catastrophe occurred. It will probably transpire that there has been a riot in one of the country towns in China where the Catholic missionaries have been established for centuries; that a portion of the Christian quarter of the town has been burnt down, and that a number of native Christians have been killed. Disturbances of these nature are not uncommon, and it would be unwise to attach any political importance to the meagre and not very trustworthy information before us. [The massacre was in Tonquin.]

—The novel spectacle of a tattoo by torchlight was witnessed in Bombay yesterday, and was the means of attracting a very large concourse of people.

This was in honour of H. E. Sir Donald Stewart and H. E. Sir Frederick Roberts, now visiting Bombay. Four bands were massed in one, and there was a procession with torches.

Thursday, February 14.

—*Bombay Gazette*: That it should be accepted as quite a matter of course that a body of even six thousand troops, armed with the best weapons of precision, disciplined after the European system, and commanded by an officer of known worth, will certainly be destroyed if it is forced into the open to fight an enemy who, however numerous, is almost wholly undisciplined, and is armed chiefly with swords and lances, seems to throw considerable doubt on the vaunted superiority of modern weapons over the old musket with which not Clive only, but many a general beside, encountered and vanquished hordes with mere handfuls of men.

—*Statesman*: The Rev. Dr. Baumann's report on Mission work carried on in Calcutta during the past year, comprises "chapel, street, and river-side preachings, visiting native gentlemen at their houses, itineration, work among the Mahomedans, Kols, Santals and Chamars, instruction of domestics, hospital ministrations, including the Leper Asylum, and more recently work among the Ooriyas." Altogether the report shows the growing strength and rapid expansion of the Mission throughout the numerous departments of its work. One of the most pleasing traits is the sincere appreciation which it has met with from many non-Christian native gentlemen, of which one striking instance is recorded. Nor have the self-sacrificing labours of the native agents, preachers and colporteurs been forgotten, some of whom have freely given up every thing that might be a bar between them and their fellow-countrymen. Characteristic of one of the native congregations is the spontaneous effort which has been made by its members to raise funds in support of inquirers or converts, who, owing to their baptism, have been cast into destitution.

—*Times of India*: The terribly pathetic story of the fall of Sinkat will send a thrill of indignation and sympathy through the civilized word. The Governor, after blowing up the fortifications and spiking the guns, made a sortie on Monday morning. We suppose there was no chance of coming to terms with a fanatical enemy like the Mahdi, and that the little garrison, now reduced to six hundred strong, resolved to sell their lives as dearly as possible. They were massacred to a man; and with them fell, of course, the thousand women and children who have been under their protection since the siege began. In our special correspondent's very last letter, we find an extract from a letter from the Governor. "For God's sake," he writes, "help us. We shall come to our last biscuit and our last cartridge in a few days." They held their own for a whole month after this letter was written, amid what must have been almost incredible privations, until they were fairly starved out. The Governor and his men died fighting, but not until they had spiked their guns and rendered their fortress useless. It is lamentable to think that they died in such a cause as that of the Egyptian Government, or the set of paralysed office-seekers who bear that name at present. They were within thirty miles of the sea, and might have been easily relieved a month ago if Mr. Gladstone's Government would have acted themselves or even allowed the Khedive to take really energetic measures.

—The West Deccan Railway, Poona to Belgaum, was commenced on Wednesday at Poona, by a dynamite explosion of rock and a speech from the Governor. *Times of India*: His Excellency said that the blast which would break ground in that undertaking was the signal of a fresh departure in the history, the progress, and the prosperity of Western India. It would be but the first of many a roar which would shake those ancient hills and wake the echoes of their remote glens. But unlike the artillery which in days gone by had reverberated there, these salvoes were the salutes of peace or the battle of civilization with the obstacles of prosperity. They would, he trusted, render no home desolate, but in their train diffuse plenty, consolidate the rule of law, and render war an anachronism.

—The gentleman mentioned in the following para, from the *N. C. Advocate*, is well remembered by some in Bombay: At the Furman Street Church, Syracuse, N. Y. Dec. 3, 1883, Rev. T. F. Clark delivered his lecture on "A Knapsack Tour of the Globe," under the auspices of the Young People's Literary Union. The house was filled with an intelligent audience. The lecturer was at his best and held his auditors in rapt attention throughout. His personal observations in his travels were given with a freshness, originality and natural elegance in marked contrast with the commonplace too often found in such narratives. Our people are enthusiastic in praise of the lecture and they would all be glad to hear it again. We learn that the lecture is already widely sought for, and that Mr. Clark's engagements for its delivery are rapidly multiplying.

Friday, February 15.

—Deaths last week, 412. By cholera, 5.

—A Chinaman has been fined Rs. 10 for keeping a Lottery House in Bombay.

—The appointment of Mr. H. M. Birdwood to act as Judge of the High Court durig the absence of Mr. Justice West is gazetted. Mr. G. M. Macpherson's acting appointment as Judicial Commissioner in Sind during the absence of Mr. Birdwood is also gazetted.

—No less than 3,950 candidates appeared at the recent Entrance Examination of the Calcutta University. Of these 1,780 have been successful, 459 passing in the First Division, 953 in the Second, and 363 in the Third. In 1882 the number of candidates was 3,111, of whom 1,458 passed; and in 1881, out of 2,937 candidates, 1,409 were successful. These figures, like those for the First Arts and the B. A., show a steady and satisfactory advance in high education.

—It is stated that the stock of American Railways not paying dividends, amounts to about 100 millions stg.

—*On Guard*, under the head of 'Camp of Exercise, Bangalore,' says: Through the kindness of His Excellency the Commander-in-Chief of Madras Mr. Gregson was supplied with tents for his own accommodation, while in Camp, and for meetings. The large tent for meetings is capable of holding about 300 men and is furnished with seats, and tables, and lights. The meetings have been crowded with men, and every night pledges have been taken. On the first night a bench was taken to about fifty yards in front of the canteen tent where the men were lying on the ground drinking, smoking, and gossiping. The strange buzz which always comes from the canteen was at first hard to talk against, but, gradually, men turned round, and then stood, tin pot and beer in their hands to listen to a Temperance address in front of their canteen. The buzz was gradually silenced, then men who came to drink stood and listened, and then followed their leader to the Temperance Tent. The meetings are varied, some times the Band Master, who is an abstainer, gives us some music during the evening by allowing a few men of the Band to play some pieces during the evening. On Saturday evenings the men of the Middlesex Regiment give an entertainment, and on Sunday evenings Mr. Gregson holds an Evangelistic meeting at which he gives a Gospel address. In addition to Mr. Gregson's addressess, Colonel Colquhoun of the Middlesex Regiment often gives an address, and is always present at the meetings. The success of the Temperance work in the regiment is to be attributed to the fact that he is himself an abstainer.

Selections.

ABIDE IN CHRIST, THROUGH THE HOLY GHOST.

'The anointing which ye have received of Him, abideth in you; and even as it hath taught you, ye shall abide in Him.'—1 John ii. 27.

How beautiful the thought of a life always abiding in Christ! The longer we think of it, the more attractive it becomes. And yet how often it is that the precious words, 'Abide in me,' are heard by the young disciple with a sigh! It is as if he understands so little what they really mean, and can realize so little how this full enjoyment can be attained. He longs for some one who could make it perfectly clear, and continually again remind him that the abiding is in very deed within his reach. If such an one would but listen to the word we have from John this day, what hope and joy it would bring! It brings us the Divine assurance that we have the anointing of the Holy Spirit to teach us all things, also to teach us how to abide in Christ.

Alas! some one answers, this word does not give me comfort, it only depresses me more. For it tells of another privilege I so little know to enjoy: I do not understand how the teaching of the Spirit is given,—where or how I can discern His voice. If the Teacher is so unknown, no wonder that the promise of His teaching about the abiding does not help me much.

Thoughts like these come from an error which is very common among believers. They imagine that the Spirit, in teaching them, must

reveal the mysteries of the spiritual life first to their intellect, and afterwards in their experience. And God's way is just the contrary of this. What holds true of all spiritual truth is specially true of the abiding in Christ: *We must live and experience truth in order to know it.* Life-fellowship with Jesus is the only school for the science of heavenly things. 'What I do, thou knowest not now, but thou shalt know hereafter,' is a law of the kingdom, specially true of the daily cleansing of which it first was spoken, and the daily keeping. Receive what thou dost not comprehend, submit to what thou canst not understand, accept and expect what to reason appears a mystery, believe what looks impossible, walk in a way which thou knowest not,—such are the first lessons in the school of God. '*If ye abide* in my word, *ye shall understand* the truth:' in these and other words of God we are taught that there is a habit of mind and life which precedes the understanding of the truth. True discipleship consists in *first* following, and *then* knowing the Lord. The believing surrender to Christ, and the submission to His word to expect what appears most improbable, is the only way to the full blessedness of knowing Him.

These principles hold specially good in regard to the teaching of the Spirit. That teaching consists *in His guiding the spiritual life within us to that which God has prepared for us, without our always knowing how.* On the strength of God's promise, and trusting in His faithfulness, the believer yields himself to the leading of the Holy Spirit, without claiming to have it first made clear to the intellect what He is to do, but consenting to let Him do His work in the soul, and afterwards to know what He has wrought there. Faith trusts the working of the Spirit unseen in the deep recesses of the inner life. And so the word of Christ and the gift of the Spirit are to the believer sufficient guarantees that He will be taught of the Spirit to abide in Christ. By faith he rejoices in what he does not see or feel: he knows, and is confident that the blessed Spirit within is doing His work silently but surely, guiding him into the life of full abiding and unbroken communion. The Holy Spirit is the Spirit of life in Christ Jesus; it is His work, not only to breathe, but ever to foster and strengthen, and so to perfect the new life within. And just in proportion as the believer yields himself in simple trust to the unseen, but most certain law of the Spirit of life working within him, his faith will pass into knowledge. It will be rewarded by the Spirit's light revealing in the Word what has already been wrought by the Spirit's power in the life.

Apply this now to the promise of the Spirit's teaching us to abide in Christ. The Holy Spirit is indeed the mighty power of God. And He comes to us from the heart of Christ, the bearer of Christ's life, the revealer and communicator of Christ Himself within us. In the expression, 'the fellowship of the Spirit,' we are taught what His highest work is. He is the bond of fellowship between the Father and the Son: by Him they are one. He is the bond of fellowship between all believers: by Him they are one. Above all, He is the bond of fellowship between Christ and believers; He is the life-sap through which Vine and branch grow into real and living oneness: by Him we are one. And we can be assured of it, that if we do but believe in His presence and working, if we do but watch not to grieve Him, because we know that He is in us, if we wait and pray to be filled with Him, He will teach us how to abide. First guiding our will to a whole-hearted cleaving to Christ, then quickening our faith into ever larger confidence and expectation, then breathing into our hearts a peace and joy that pass understanding, He teaches us to abide, we scarce know how. Then coming through the heart and life into the understanding, He makes us know the truth,—not as mere thought-truth, but as the truth which is in Christ Jesus, the reflection into the mind of the light of what He has already made a reality in the life.

In view of such teaching, it is clear how, if we would have the Spirit to guide us into the abiding life, our first need is—quiet restful faith. Amid all the questions and difficulties that may come up in connection with our striving to abide in Christ,—amid all the longing we may sometimes feel to have a Christian of experience to aid us,—amid the frequent painful consciousness of failure, of ignorance, of helplessness,—do let us hold fast the blessed confidence: *We have the unction of the Holy One to teach us to abide in Him.* 'THE ANOINTING which ye have received of Him, ABIDETH IN YOU; and even as it hath taught you, YE SHALL ABIDE IN HIM.' Make this teaching of His in connection with the abiding matter of special exercise of faith. Believe that as surely as thou hast part in Christ, thou hast His Spirit too. Believe that He will do His work with power, if only thou dost not hinder Him. Believe that He is working, even when thou canst not discern it. Believe that He will work mightily if thou dost ask this from the Father. *It is impossible to live the life of full abiding without being full of the Holy Spirit*; believe that the fulness of the Spirit is indeed thy daily portion. Be sure and take time in prayer to dwell at the footstool of the throne of God and the Lamb, whence flows the river of the water of life. It is *there, and only there*, that thou canst be filled with the Spirit. Cultivate carefully the habit of daily, yea, continually honouring Him by the quiet, restful confidence that He is doing His work within. Let faith in His indwelling make thee jealous of whatever could grieve Him,—the spirit of the world or the actings of self and the flesh. Let that faith seek its nourishment in the Word and all it says of the Spirit, His power, His comfort, and His work. Above all, let that faith in the Spirit's indwelling lead thee specially to look away to Jesus; as we have received the anointing *of Him*, it comes in ever stronger flow from Him as we are occupied with Him alone. Christ is the Anointed One. As we look up to Him, the holy anointing comes, 'the precious ointment upon the head of Aaron, that went down to the skirts of his garments.' It is faith in Jesus that brings the anointing; the anointing leads to Jesus, and to the abiding in Him alone.

Believer, abide in Christ, in the power of the Spirit. What think you, ought the abiding longer to be a fear or a burden? Surely not. Oh, if we did but know the graciousness of our holy Comforter, and the blessedness of wholly yielding ourselves to His leading, we should indeed experience the Divine comfort of having such a teacher to secure our abiding in Christ. The Holy Spirit was given for this one purpose,—that *the glorious redemption and life in Christ might with Divine power be conveyed and communicated to us.* We have the Holy Spirit to make the living Christ, in all His saving power, and in the completeness of His victory over sin, ever present within us. It is this that constitutes Him the Comforter: with Him we need never mourn an absent Christ. Let us therefore, as often as we read, or meditate, or pray in connection with this abiding in Christ, reckon upon it as a settled thing that we have the Spirit of God Himself within us, teaching, and guiding, and working. Let us rejoice in the confidence that we must succeed in our desires, because the Holy Spirit is working all the while with secret but Divine power in the soul that does not hinder Him by its unbelief. (Abide in Christ; Rev. A. Murray.)

"COME and take," is the invitation which God places over the fountain of His love.

MR. DWIGHT L. MOODY.

(*From the Christian Herald.*)

Dwight Lyman Moody was *born* at Northfield, Massachusetts, on February 5, 1837, and is now forty-six years of age. When he was about four years old, his father, who was a stone-mason, suddenly died upon his knees in prayer. All that was left for the widow's support was a little home on the mountain-side, with an acre or two of land; but even this was encumbered with debt. A month afterwards another boy and girl were born.

Mrs. Moody had a calm, unquestioning trust in the love of her Divine Father, and bravely carried her burden of poverty and toil until her little ones were able to help her, and at last to fill her hands with plenty as they had filled her heart with love and care.

MR. MOODY'S BOYHOOD.

Among the rich inheritances of Mr. Moody in his boyhood were a vigorous constitution, boundless confidence and animal spirits, and a will strong enough to break down all opposition and drive him on to success. His mother has said, "He used to think himself a man when he was only a boy." When only six years old he hired himself to a neighbouring farmer to drive the cows to and from their pasture on the mountain. While working on a farm, more or less, until seventeen years old, he was educated at the district schoolhouse. He started to seek his fortune in the great world soon after his *seventeenth* birthday. He first went to Clinton, but finding no business to his mind, he proceeded to Boston. A little while before, his uncle, Samuel Holton, had visited the old home, and Dwight had asked him for a place in his boot and shoe store in Boston; but learning what a young colt he was, he had refused, fearing to take him to the city, where there seemed to be ninety-nine chances in a hundred that he would go straight to ruin.

One day, however, much to Mr. Holton's surprise, his nephew suddenly made his appearance in his store. He began to beat about the city for a situation, but at the end of a week he was much mortified at his want of success, but not discouraged. He announced his purpose of shaking off the dust of Boston from his feet and trying what he could do in New York; but having by sound advice and the force of circumstances been induced to solicit

A SITUATION FROM HIS UNCLE,

he was kindly received by that gentleman, who consented to appoint him as *a salesman*, on the following conditions: First, he was to board at a place to be selected by his uncle; second, he was not to be out in the streets at night, or go to places of amusement which his uncle did not approve; third, he was regularly to attend the Mount Vernon Church and Sunday School.

The young man agreed to all that was required of him, and he kept his agreement. A home was found for him in a Christian family who lived in very humble style, and he entered upon his duties on a very small salary. The future, he saw, would depend altogether upon the use he made of himself and his opportunities. Though his country life had not fitted him to shine in the city he steadily held to his cherished purpose of conquering a place for himself high up in the circles of wealth and influence. He felt sure of ultimate success, and for it he industriously laboured night and day.

In the Sunday School young Moody was placed in

THE BIBLE-CLASS OF MR. E. KIMBALL.

For a time he sat out the lesson with evident weariness and impatience, and his teacher felt he was failing to interest him. But one Sunday, when the lesson happened to be about Moses, he listened with considerable attention, and at length broke out with the question, which was the first remark he had ventured to make, that "Moses was what you would call a pretty smart sort of man, wasn't he?"

Presently the Holy Spirit began to work graciously upon him. Under the plain and loving sermons of his minister, Dr. Kirk—a

prince among ministers—and the personal instructions of Mr. Kimball, his heart began to soften, and remembering the lesson taught him by his mother, he began again to pray the Lord to help him to be good.

One day Mr. Kimball called upon him at his place of business, and putting his hand kindly on his shoulder, inquired if he would not give his heart to Christ. That question awakened him. He began to seek the Saviour in earnest, and in a little while he felt the assurance of the pardon of his sins and of his acceptance as a child of God. Years afterwards he used to say, "I can feel

THE TOUCH OF THAT MAN'S HAND

on my shoulder even yet."

With the same enthusiasm in religion as in everything else, he soon began to speak in the meetings of the church, telling what God had done for his soul, sometimes adding a little piece of exhortation, which was not always flattering to the staid and steady-going believers around him, and which was received sometimes with marks of disfavour.

On May 16, 1855, he applied for membership in the Mount Vernon Church, and went before the deacons to be examined as to his faith and doctrine, and they recommended him to delay a public profession of his faith until he could more clearly apprehend the fundamental truths of Christianity. On presenting himself again on March 5, 1856, he was received into the full communion of the church.

LEAVES NEW YORK FOR CHICAGO.

In September, 1856, the young man struck out for the West, full of ambition to make his fortune. On his arrival in Chicago, where God had a glorious mission awaiting him, he found a situation as *clerk and salesman in the boot and shoe store* of Mr. Wiswall. In a little while he was in high favour with his employer. His bluff and hearty style made him very popular with the rough class of customers, and at length it became the established custom in the house, when sharp or unmanageable men or women came in to buy, to turn them over to Moody, who took great delight in dealing with them on that very account.

Some of the salesmen had their lodgings in the house, and it became one of the standard amusements of the young men after their day's work, to turn the place of business into a hall of debate. The assistants from several neighbouring estrblishments would sometimes come in of an evening, and thereupon a fiery discussion would ensue on some question of politics or theology.

THE VEXED QUESTION OF AMUSEMENTS.

Moody was as particular as a Puritan. He hated theatres, billiards, cards, and all such pastimes, counting them so many enticements of the devil. One night he came into the store from a religious meeting and faund a game of cards going on. In an instant he seized the board and dashed it to pieces, and before a word could be spoken dropped upon his knees and began to pray.

On his arrival in Chicago he had joined the Plymouth Congregational Church, and at once commenced his career as a home missionary. His first effort was to *hire four pews* in the church and *keep them full* of young men every Sunday. He also attended a Sunday-morning Bible-class in the Methodist Church. Here he found congenial fellowship and labour with its Mission Band—a company of young men who used to visit the hotels, saloons, etc., on Sunday mornings, distributing tracts, and inviting people to attend Divine service.

His success with the four pews in the little church gave him the clue to a line of work in which he afterwards became famous. He was interested in Sunday Schools, but the position of scholar was too quiet for him, and for that of teacher he was not very well qualified; as

A SUNDAY SCHOOL RECRUITING-OFFICER,

however, he was a marvel. Finding, in his missionary explorations, a little Sunday School in North Wells Street, he offered to take a class in it. He was informed that the school had a full supply of teachers, but if he would gather a class he might occupy a seat in the schoolroom. The next Sunday when the school opened the new teacher appeared, followed by *eighteen bare-headed, bare-footed urchins*, ragged and dirty; but, as the new teacher said, every one of them with a soul to be saved, which to him was the chief item of interest. This was *the beginning of his mission to "the masses."* There he unfolded in the most striking and satisfactory manner his theory of

"HOW TO REACH THE MASSES," NAMELY, "GO FOR THEM."

It was not long before Mr. Moody commenced a misson on his own responsibility. Finding a deserted saloon near the North Side Market, he rented it for a school on Sunday, and occasional service in the evenings of the week. The region in which the school was opened may be understood from the fact that, standing on the steps of the old Market House near by, Mr. Moody's voice could be heard in *two hundred drinking and gambling dens.* It swarmed with young barparians—just the kind of scholars he wanted. He had a kind of instinct that his mission, like that of his Master, was to save those who were lost; and without stopping to think whether the work would be hard or easy, popular or unpopular, he began

LOOKING FOR LOST SINNERS ON "THE SANDS."

This was a section on the lake shore, which was to Chicago what St. Giles' was to London. To this abandoned region flocked the bad women and worse men who had fallen too low to feel at home anywhere else; and it was proverbially dangerous for any decent person to walk the streets after nightfall. Thither went Moody to recruit his Sunday School, and with earnest tenderness he plunged into the work of bringing these neglected people to Christ. A Sunday School, pure and simple, would not be likely to attract the children of such a locality; and it was useless to distribute tracts and Testaments among their parents, for many of them could not read. But the young man had taken counsel of the great apostle who used to

CATCH UNBELIEVERS "WITH GUILE."

He remembered that children were fond of sweets, and thereupon he invested quite a large sum of money out of his small savings in maple sugar, which appeared to give the largest value for the money of anything is that line; and then, with his pockets full of the missionary sugar, and his heart full of zeal and love, he proceeded to attack "The Sands."

Very soon Moody was the most popular man in all that region. The *sweetness* of his gifts and of his manners won every child within reach of his Mission; and, through the children, he was known by almost every man and woman in the vicinity. Very soon,

THE INCREASING CROWD NEEDED A LARGER ROOM;

and, by permission of the mayor, the school was removed to the great hall over old North Market. This hall was generally used on Saturday nights for dancing; and after the motley crowd had dispersed, Mr. Moody and his associates spent the midnight and early hours of Sunday morning in *sweeping out the sawdust and washing out from the floor the stains of tobacco and beer.* The repetition of this kind of labour week after week was obviously not very agreeable, but was cheerfully rendered by the young man, who lived for one object—the salvation of souls. In this hall the school was held for six years, and increased to over one thousand members. Many were brought to Christ; and the work was heroically carried forward amidst marked

ENCOURAGEMENTS AND DISCOURAGEMENTS.

Mr. Moody's frequent *contact with anxious souls* made him increasingly sensible of his deficiency in knowledge of the Word of God. Up to this time his his method of reading the Bible had been to open the book at random, and begin with the first chapter that met his eye. He did not even own a concordance. His preparations for his work from day to day, and from Sunday to Sunday, were made in the following manner: He would go over to the lodgings of Mr. Stillson—a young man who helped him—and together they would pray for God's blessing upon the work they were about to do. Then they would go out to visit the sick, search for new scholars, read the New Testament, exhort, sing and pray, as occasion offered, trusting to the Lord to give them words to speak.

A MIGHTY REVIVAL IN THE UNITED STATES

in the winter of 1857-8 led to the formation of the Young Men's Christian Association of Chicago, and the establishment of a *daily union prayer-meeting.* The meeting began in January, 1858, and was at first very largely attended. Gradually, however, the numbers diminished, and Mr. Moody was roused to new efforts on its behalf. When the attendance fell to half-a-dozen *he* was one of the six, and when there were but three *he* was one of the three—the other two being, as is supposed, his friends and fellowhelpers, J. V. Farwell and B. F. Jacobs.

Mr. Moody set about bringing in recruits; and so well did he succeed, that very soon there was a large and regular attendance, and the meeting began to be marked in an unprecedented manner with the presence of the Spirit of the Lord.

After two years as clerk and salesman to Mr. Wiswall, he entered the house of Mr. C. N. Henderson, who had taken great interest in him and the missionwork. Mr. Moody now

BECAME A COMMERCIAL TRAVELLER,

making long excursions into the country; but, to whatever distance his travels might lead him, he was sure to be at home every Sunday. Upon the death of Mr. Henderson, Mr. Moody removed to the house of Messrs. Buel, Hill, and Granger, with whom he remained about a year. During all this time he was more and more a missionary and less and less a merchant, until, not suddenly, but by degrees, he come to be so full of his religious work as to lose all interest in everything else.

Miscellany.

—Missionary Herald.—Rev. Mr. Atwood at Tai-ku, China:

"I had gone out before the great city temple, where, on the open common, were assembled great crowds of people from all parts of the city, and from the surrounding villages, to witness a theatrical play. It is more like some of our fairs at home. Various articles of merchandise are exposed for sale; fruit-stands and eating booths are erected at every favorable corner; jugglers and performers, mountebanks and gamblers, and many other species of the money-making craft, are present in great force. The play is acted three days on one side of the temple, and then three days on the other side. It is supposad to be for the benefit or pleasure of the gods of the temple; but of course the only benefit is to the money-making craft, though the people seem to get a good deal of pleasure out of it."

A CHINESE CROWD.

"I had gone out here to sell Scriptures, and, while busy with the crowd, a man came running to me and in great excitement said that a man had fallen down on the ground very sick, and begged me to come and see him. As we approached the place, the crowd parted to let us in, but closed tightly about us as soon as we reached the spot where the man lay. He was apparently dead, and, on questioning, I found that he had been suffering from colic, and in his despair had drank nearly an ounce of opium. Making a way through the crowd, I rushed to the inn for medicine. Returning as soon as possible, the crowd opened for me to reach the man, but closed in around us so closely that it was almost impossible to breathe, for the day was excessively warm. Requesting room was useless, and pushing them back by

main force sufficed only until they could regain their feet and rush forward again. Any one who has ever been in an excited Chinese crowd will appreciate the situation.

"These measures failing, I resorted to stratagem. Taking a rubber syringe I quickly sent a spray of cold water in a circle around me, and, as if by magic, the crowd fell back to a respectful distance giving us a breathing space and room for operation. Ipecac and warm water were again brought to bear, and after more than an ounce of the former and several gallons of the latter had been used, we had the man on his feet, and within two or three hours he seemed entirely recovered. There must have been several thousands of the people of Tai-ku at the theatre, and the whole city must have been acquainted with the facts before dark. At least there was a marked difference in the conduct of those who called on us the next day, and we encountered no serious opposition from that time.

"After three days of haggling, we concluded a bargain with the proprietor of a place in the north part of the city, within about a stone's throw of the grounds of the city temple. This will be a good place to work; for here great crowds congregate from time to time, not only of the city people, but also from the country villages, which are wealthy, large, and very numerous.

"We feel that God has guided us, and granted us success thus in the beginning of our work for him, and feel that it is sent for our encouragement. We greatly need wisdom and discretion to guide us in our dealings with the people, that we may bring to them a true impression of what Christianity is, that 'the light of the knowledge of the glory of God that shone in the face of Jesus Christ' may also come into their souls."

TELEGRAPHIC NEWS.

London, February, 7th: The Marquis of Salisbury in the house of Lords, and Sir Stafford Northcote in the commons, will move on Tuesday next that the disasters in the Soudan are due to the vacillating policy of the Government.—The commander of the Mediterranean Squadron has been ordered to despatch to Suakim all the available marines under his command, the number of which is estimated at 1,200 men.

Cairo, 7th: Latest intelligence from Koroska states that the rebellion is spreading.—An attack is expected to be made by the insurgents on Suakim, which, however Baker Pasha expresses hopes he will be able to defend.—Six hundred Arabs were killed in the recent battle with the troops of Baker Pasha.

London, 8th: The Statement made by the *Daily News* yesterday afternoon that General Gordon had been captured by the rebels, turns out to be unfounded.

St. Petersburgh 8th: The Merv-Turcomans have agreed to recognise Russian rule.

Manchester 8th: The strike amongst the cotton operatives still continues, as they have declined to accept the decision of the delegates.

Cairo, 8th: Suakim has been declared in a state of siege. Baker Pasha and the Egyptian troops have been recalled. Three British officers will reorganize the Blacks and Turks, and with them will hold Suakim.

London, 9th: The 2nd Battalion of the 18th Regiment has been ordered to Gibraltar, and the 31st Regiment to Malta.

Cairo, 9th: Admiral Hewett, with the marines at his disposal, has assumed supreme civil and military command at Suakim.—Sinkat and the other beleagured places are sending out messages imploring help, as they are in the last extremity, but their relief is quite impossible.—Traders who have arrived here state that they met General Gordon between Koroska and Aboohamad.

10th: An Egyptian Brigade commanded by English officers is to be sent to the first cataract of the Nile.

London, 10th: News from the Cape announces the sudden death of Cetewayo.

Cairo, 11th: The appointment of Admiral Hewett to the supreme civil and military command at Suakim was made in compliance with the request of the British Government.—General Gordon arrived at Berber to-day.

London, 11th: Many of this morning's papers contain articles urging that the British Government should pursue a vigorous policy in Egypt. The total amount issued by the Nizam's Railway Company has been subscribed.

Cairo, 12th: Sinkat has fallen. The Governor of the town after first blowing up the fortifications and spiking all the guns, made a sortie yesterday morning with the whole of the garrison, amounting to 600 men all of whom were massacred by the enemy.

London 12th: Mr. Bradlaugh appeared at the table of the House of Commons last evening, and swore himself in.—Mr. Gladstone said that if Mr. Bradlaugh voted, the Government would prosecute him in order to ascertain the legality of the proceeding.—A mortion brought forward by Sir Stafford Northcote that "Mr. Bradlaugh be excluded from the precincts of the House," was adopted by a large majority, Mr. Bradlaugh voting in the minority.—News has been received that 230 Christians have been massacred in China and 108 of their mission houses destroyed.—Thomas Chenery, M.A, dead.—The Marquis of Salisbury, in bringing forward his motion in the House of Lords today, that the disasters in the Soudan were owing to the vacillating policy of the Government, made a speech, in which he violently attacked the policy of her Majesty's Ministers in Egypt. Earl Granville in reply vindicated the Government's policy, and in the course of his remarks stated that Admiral Hewett had received orders to relieve Tokar if possible, but that the relief of Sinkat after the defeat of Baker Pasha had been impossible. His Lordship said that the British Government had no intention of annexing Egypt, and that the British troops would remain there only until a stable government had been secured. It was impossible, he said, to govern Egypt from London, but it had been decided to appoint a first-rate man to represent the British Government in Cairo, who would recommend efficient men to fill the civil and military posts in Egypt.—Mr. Bradlaugh has resigned his seat in Parliament, but seeks re-election.—Later news respecting the slaugher of Christians in China states that the massacres took place in Tonquin.

Cairo, 13th: The 42nd, 69th and 75th Regiments are under orders to embark for Suâkim, General Graham will assume chief command, and General Buller's second. Lieut.-Colonel Herbert Stewart takes command, of the cavalry and Major Lloyd of the Artillery. The British garrison at Alexandria will be transferred to Cairo, sailors replacing them at Alexandria.—The Anglo-Egyptian officers here threaten to resign unless they are permitted to co-operate in the expedition for the relief of Tokar.—Five of the Sinkat garrison, with several women, have managed to escape the enemy and have reached Suakim.—The intended despatch of an Egyptian force officered by British officers to the First Cataract of the Nile has been countermanded.

London, 13th: The House of Lords last night agreed to the motion of the Marquis of Salisbury condemning the policy of the Government in the Soudan by 181 votes to 81.—Mr. Gladstone, in reply to the motion of Sir Stafford Northcote in the House of Commons, made a similar statement to that of Earl Granville in the Lords, adding that four thousand men had been ordered to Suakim, and that Lord Wolseley had telegraphed to General Stephenson to send General Graham with a portion of the garrison at Cairo to relieve Tokar. The troops on board the troopship Jumna will go to Suakim. Mr. Gladstone also said that the Government had received a telegram from General Gordon stating that he had been warmly welcomed on all sides.—News from the Cape states that it is belived Cetewayo met his death by poison, and that a *post mortem* examination has been ordered.

Hongkong, 13th: Fifty more Christians have been massacred near Hue.

London, 14th: Earl Granville, who, in his reply to the Marquis of Salisbury last Tuesday was very imperfectly heard, said on that occasion—not that "the Government had decided to appoint," but that it "had appointed a first rate man to represent the British Government at Cairo"—in saying which his lordship alluded to Sir Evelyn Baring.

PASSENGERS SAILED.

Per P and O Str *Hydaspes*, 15:

For London—Mr and Mrs F J Presswell and 6 children, Mr Guthrie, Mr and Mrs Stothert, Mr George Heriot, Mrs Hibbert, Mr F T Hamilton, Dr J C and Mrs Whishaw, Master Horan, Mr S Gowan, Mr F E Moore and 2 children, Mr and Mrs J Nuttir, Mrs and Miss Gouldie, Mr A Hirschorn, and Mr Cavan.

For Brindisi—Mr G Grant, Mr T Grant, and Mr and Mrs Hindley and 2 Misses Hindley.

For Venice—Mr and Mrs I G Mitchell, Mr W T H Brown, Mr and Mrs Laird.

For Suez—Mr F Cook, Mr F Baker, Mr Streichemberg, Mr Geo Tuttill, Mrs Brinckman, Miss Brinckman, and Mr W K Seeley.

For Marseilles—Mr R M Towers.

PASSENGERS ARRIVED.

Per Str *Clan Mackintosh*, 8, from Liverpool:

Mrs H Stevens, Miss Stevens, Captain E Marshall, Mrs Lang, Miss Delany, Master Delany, Mr H S Elworthy, Mr L A Watkins, and Miss Annie Watkins.

Per Str *China*, 14:

From Genoa—Lieut Col F H Barston Brooke, Misses Barston Brooke, Lieut Col E C Stanton, Major and Mrs H J Lawrence and 2 children, Capt E H Cameron, Mr and Mrs Elston, Miss Elston, Mr Fred Kinsman, Mrs F G Brook Fox, Misses Yate, Mr F C Rundle, Mr Lavil Montgomery, Mr James Wilkinson, Mr B Sen, Mr and Mrs Thibaut and child, Mr Abel Philippot, Rev Antonio Tagliabue, Dr G Mundy, and Sig Angeloni E Figlio.

Domestic Occurrence.

BIRTH.

BOULT—At Poona on the 11th February 1884, the wife of Mr. A. H. Boult of a son.

MARRIAGE.

NEUBERG—JOLLEY—Feb. 14, at St. Andrew's Church, by the Rev. T. H. Greig, John Benjamin Neuberg to Helen, second daughter of Mr. D. Jolley.

"BOMBAY GUARDIAN."

Subscriptions received from 9th to 16th February 1884.

	Rs.	A.
Rev. A. Barnes, 30th June 1884	3	13
W. Enington, 31st March 1884	2	0
Mrs. E. Hurst, 31st March 1884	2	0
Mrs. Sedgwick, 31st Dec. 1884	6	0
Mr. Cox, 23th June 1884	6	0
Mr. Dinshaw Framjee, 1st Dec. 1884 ...	6	0
Rev. Dr. James Somerville, 30th April 1885	7	10
Mrs. Barton, 29th February 1884	1	0
H. Neale, 31st January 1885	6	0
Rev. T. E. F. Morton, 30th April 1884...	2	8

New Advertisements.

DR. WM. TAYLOR'S WORKS.

SECOND-HAND—FOR SALE.

	Rs.	a.
Christian Adventures in South Africa ...	2	0
California Life Illustrated...	1	4
7 Year's Street Preaching in Sanfrancisco	1	4
The Model Preacher	1	4
The election of grace...	1	0
Reconciliation	1	0
Infancy and Mandhood of Christian Life.	0	12
New Testament in Guzerathi	0	2

Manager Bombay Guardian,
Two Tanks, Bombay.

SUNNY BANK SCHOOL, LANDOUR,

FOR children from 3 to 8 years old. Application to be made to Mrs. T. Bird, Dehra Doon, or R. J. Young (by whom the school is well recommended) care of Manager *Bombay Guardian.*

THE INDIAN JURIST.

Together with a Monthly Copy of

"THE EUROPEAN MAIL."

Per annum, Rs 20; half-year Rs 10; quarter Rs 5; where Subscriptions are paid

IN ADVANCE

J. PEMBERTON, *Agent.*

Indian Jurist Office, Madras.

Single copy, Rupees TWO, post free.

PANCHGANI HIGH SCHOOL.

Mahableshwar Hills, Elevation 4500 feet, climate European. A Boarding School for Boys and Girls, under Govt. inspection and a local Committee. Fees inclusive Rs. 30 per mensem. References to Parents. For particulars apply to

Rev. E. S. BURGESS,
1-2-84—6. Head Master.

MATRON WANTED.

FOR THE CHRISTIAN GIRLS
BOARDING SCHOOL
NUSSIRABAD.

Elderly Woman preferred.

Salary Rs. 15 per mensum.

Applications to be sent to

MISS ANDERSON,
Nusseerabad.

AMERICAN CORN FLOUR.

The Corn Flour is put up in neat tin cans of 1 lb. each accompanied with recipes for preparing it into tasty dishes—It is superior to any thing of the kind obtainable in the bazars.

Price As. 10 per tin.
Sent by not paid Parcel Post.
Apply to MR. SUMANT VISHNU.
Anglo-Vernacular Press,
Two Tanks, Bombay.

H. A. GEYER & Co.,

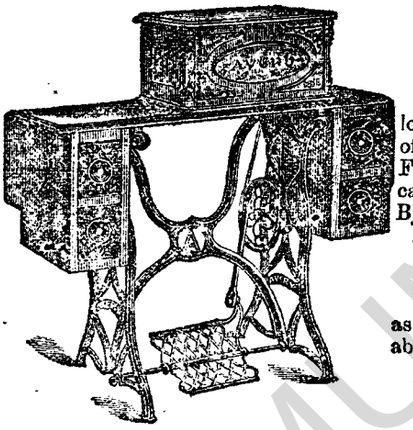
No. 7, Hornby Row, (opposite the Post Office,)

BOMBAY.

Bicycles !
Bicycles ! !
Bicycles ! ! !
Tricycles !
Tricycles ! !
Tricycles ! ! !
OF
BEST COVENTRY
MAKE WITH
DOUBLE BALL
BEARINGS, &c.

They are good, strong, serviceable instruments, specially manufactured for India, and are of the most excellent workmanship and finish.

H. A. GEYER & Co.,
7, HORNBY ROW,
BOMBAY.



Harmoniums !
Harmoniums !
Harmoniums ! ! !
FOR
CHURCH, PARLOUR
AND SCHOOL,

Unsurpassed for mellowness of tone and rigidity of construction, in splendid French Polished Walnut-cases,

By the well-known firm of
BARNETT, SAMUEL,
& SONS,
LONDON.

We can recommend these as really good strong reliable instruments.

H. A. GEYER & Co.,
7, HORNBY ROW,
BOMBAY.

Sewing Machines! Sewing Machines!!
Sewing Machines!!!

This being the principal branch of our business, we spare neither time nor expense to keep our stock replete with the finest intruments procurable, and are therefore always in a position to supply the

Very best machines extant.

Send for our illustrated Price List.

DR. BHAU DAJI'S

CELEBRATED LEPROSY MEDICINE.

FOR EXTERNAL USE.—Price Rs. 2-8-0 per bottle, without postage.

This bottle will last for 15 *days if rubbed thrice a day.*

FOR INTERNAL USE.—Price As. 12 per bottle, without postage.

This will last for more than a month.

A Pamphlet (Royal 8 vo.) containing the late Dr. Bhau Dajee's treatment of Leprosy, will be forwarded to any address on receipt of **3 ANNAS STAMPS ONLY,** including Postage

Apply to the Manager Anglo-Vernacular Press.

Two Tanks Bombay.

ALL ORDERS SPEEDILY AND PROMPTLY EXECUTED.

BALDWIN SCHOOLS, BANGALORE.

These schools prepare pupils for entrance into the Madras University or schools in England. Boarders of both sexes are provided with a thorough Christion home with the Principal under exclusive European supervision. Boys and girls on separate premises Extras provided when desired. Before sending your children to any other school apply for prospectus to the Principal.

REV. IRA. A. RICHARDS, M. A.

BOMBAY AUXILIARY BIBLE SOCIETY

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo., cloth, new edition, price 6 annas per copy.

Marathi Separate Gospels 16mo, price 3 pies per copy.

ASIATIC SOCIETY MUMBAI

1840. **1884.**

MEDICINE CHEST IN ITSELF
PAIN KILLER
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the Farmer, Planter, Sailor, Mechanic, and in fact of all classes wanting a sure and safe medicine which will always be at hand, and can be freely used internally or externally without fear of harm and with certainty of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Proprs., Providence, R. I.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

For Sale by all the leading Chemists throughout India.

TASMANIA JAMS.

BEAUTIFULLY FRUITY AND FRESH.

By the celebrated makers Johnson Bros. of Hobart Town.

Purple Gage, Raspberry and Gooseberry, Strawberry and Gooseberry, Red Current and Gooseberry, Ruby Plum, Quince, Orlean Plum, Precoise de Tours Plum, Greengage, Imperatrice Plum	... ...	Per Dozen Rs.	4 0 0
Black Current, Raspberry	... ...	„ „	5 0 0
Apricot, Cherry	... ...	„ „	7 0 0

For Wholesale and Retail Price List of Provisions please apply to

W. J. ESSAI,

BOMBAY PURVEYING AND GENERAL PROVISION CASH STORES,
Forbes-street—Fort—Bombay.
Branches—Cumballa Hill and Esplanade—Road.

Anglo-Vernacular Printing Press.

BOOK, JOB AND FANCY PRINTING

(ENGLISH, MARATHI AND GUJARATHI)

OF ALL DESCRIPTIONS, EXECUTED IN THE BEST STYLE.

PRINTING IN COLORS AND GOLD.

VISITING AND WEDDING CARDS.

MODERATE CHARGES.

ALL ORDERS SPEEDILY EXECUTED.

PROSPECTUS.

—:o:o:—

It is proposed to issue by the end of February 1884, a new and revised edition of the English translation of the popular and well-known German work

"THE DIETETICS OF THE SOUL"

by Ernrst von Feuchtersleben, M.D. The book on account of its being free from all sectarian spirit or religious dogmatism will be of great utility to people of every creed as well as to thoughtful readers in general.

The following are the Contents of the work:—

I.—Introduction.
II.—The Idea—General actions of the mind.
III.—Beauty, the reflection of health.
IV.—Imagination.
V.—Will—Character—Indecision—Ill humour—Distraction.
VI.—Understanding—Culture.
VII.—Temperaments—Passions.
VIII.—The Affections.
IX.—Oscillation.
X.—Hypochondriasis.
XI.—Nature—Truth.
XII.—Resumé.

The cost of the book to those who give in their names before 31st January 1884, will be Rs. 1 only. The patronage of all who are interested in the discussion of religious and moral questions is earnestly solicited.

All orders should be sent to Messrs. Gopal Narayan & Co., Booksellers, Kalbadevi Road, or to

B. B. NAGARKAR.

80, *Girgaum Back Road.*
Bombay.

SECOND-HAND BOOKS FOR SALE.

	Rs.	a.	p.
Leverett's Lexicon of the latin Language	2	0	0
Owen on Justification	1	0	0
Chambers's Meteorology	0	4	0
Conversations on Conchology with explanatory Plates	0	12	0
Martins History of the British Colonies	0	8	0
The Dartmouth (Dartmouth College Magazine) Vol I, II, III, each	0	4	0
Quintilianus	0	4	0
The Divine laws of Beneficence	0	8	0
Virgilius	0	4	0
Homeri Odyssea	0	4	0
New Italian Grammar	0	4	0
Cheever on Capital Punishment	0	8	0

Apply to Mr. SUMANT VISHNU,
Proptr. A. V. Press,
Two Tanks, Bombay.

THE TEMPERANCE HALL.

Boarding Establishment under Mrs. Briggs' Management is removed from the old High Court Building Fort, to a large and well situated house, Lower Colaba, where comfortable rooms with board can now be had either by the month or day. 6-15-12.

ASIATIC SOCIETY MUMBAI

WONDERFUL REMEDY!

No developments in modern science have been so marked or productive of good to the human race as those attained in connection with Electricity.

Taking now its curative powers alone, the benefit accomplished and sick restored to health, have been as wonderful as the evil removed and the ignorance dispelled.

Electricity stimulates organic action and renews vital energy.

Being nature's remedy it is safe, economical and thorough. All diseases arising from impaired circulation or impure blood at once yield to its curative influence.

Rheumatism, Neuralgia, Asthma, General Debility, Paralysis Dyspepsia, Bowel complaint and even cholera are among the prominent diseases that recognize in Electricity their most uncompromising opponent and eradicator.

Dr. Cooper's Battery made and patented in America in a most simple, economical form is an electrical machine whose action on the human system is constant, night and day, producing on young and old the most salutary effects. It's low price places it within the reach of all.

Its permanency obviates all expense of getting fresh batteries to renew old ones, while its power for good, makes it a most desirable companion for rich and poor alike. Flattering testimonials from all parts of the country have been and are constantly being received from patients testifying to the efficacy of Dr. Cooper's Batteries.

Order from

THE MANAGER OF THIS PAPER.

MALT WITHOUT ALCOHOL.

A concentrated nutritious, digestive and agreeable food.

EXT. MALTI (KEPLER).

The principles of Kepler Extract of Malt are Malt Sugar and Dextrine..Nutritious, Resolvent Emollient. Diastase.....Digestive of Farinaceous Matters. Phosphates & Albuminei s Nutritious and Strengthening.

One fluid ounce of this Extract contains more of the valuable properties of Malt than a quart of the best Ale or Stout.

FROM THE MEDICAL PRESS AND CIRCULAR.—"We have on more than one occasion drawn attention to the nutritious properties of Malt Extracts. Their great value consists in the fact that when taken at or directly after meals, they assist in disposing of the other food, and thus indirectly as well as directly nourish and strengthen the whole system."

"The Kepler Malt Extract is reliable, it is quite free from acidity, and is manufactured in such a careful manner as to ensure the preservation of its valuable constituents

Dr. LERSCH, *Inspector of Mineral Springs at Aix and Bentscheild, in "Schmidt's Jahrbucher,"* No. 159, page 227 :—"In Malt Extract the absence of water, in quantity alcohol and carbonic acid, is to be observed. In beer there is only about one-fifteenth extract, sometimes more, sometimes less. In beer there is comparatively little malt sugar. The largest part of the extractive substance is dextrine. Malt Extract is an excellent nourishing agent for the weak and emaciated, and it is in this class of cases that its manifold application has been established."

The *Medical Times and Gazette* reports :—"The Kepler Malt Extract, we venture to say, is by far the best we have seen."

Professor YANDELL, of the University of Louisville, U.S.A., says:—"The 'Kepler' Malt Extract is the best, and has the finest flavour of any I have ever seen. It is a valuable preparation."

NOTE.

Dr. GUSMAN, of Stuttgart, declares that Malt Extract has rendered excellent service in diseases of the lungs, stomach, bowels, and throat, as consumption, dyspepsia, defective nutrition, bronchitis, and chronic catarrh.

ZIEMSSEN'S CYCLOPÆDIA of MEDICINE says :—"Malt Extract is preferable to Cod-liver Oil, being more palatable and more easily digested."

Adults may take a dessert or tablespoonful three times daily directly after, or better with meals. Children in proportion. It may be taken as it is, or mixed with milks or water plain, or arated. With half milks half soda water, the flavour is delicious. If too thick warm the bottle. In some cases it will prove best to begin with only one teaspoonful, and the quantity may be gradually increased.

Supplied by all Chemists in Bottles holding 12 oz. and 24 oz. (Avoir.)

To avoid imitations & secure a genuine article always specify "KEPLER."

WHOLESALE AGENTS:

D. S. KEMP.....Bombay.
TREACHER & Co. ..... „ & Poona.
TAYLOR & THOMPSON .....Bombay.
MADON & Co ..... „
PHILLIPS & Co.....Poona & Bombay.
BATHGATE & Co. .....Calcutta.
PLOMER & Co. .....Lahore.

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Connon" School. Esplanade, opposit the Queen's Statue.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers. Mr. Rhenius, Mrs Engel. "John Connon School.
Mr. D Ghore, Mr. C. Rosselet. Byculla School.

French Master—Senor Pedraza, both Schools.

Music Masters—Herr Schmuck, "John Connon Shool. Herr Mehnert, Byculla School.

Drawing Master—Mr. Fritchley. Certificated Teachar, School of Art, "John Connon" School.

Mr. Maddon Pandarung Certificated Teacher, School of Art Byculla School.

The Education given in these Schools is non-sectarian All the standards up to Matriculation are taught. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay Uuiversity.

Mr. and Mrs. Macdonald receive a limited number of Boarders, Boys and Girls, at Byculla

R. JEFFREY,
T. H. GREIG.
Joint Honorary Secretaries.

Marine Lines, October 30, 1882.

READ! READ!!

Rev. J. M. Goheen, Am. Pres. Mission Kolhapore), writes :—

DEAR SIR,

Kindly send ½ dozen bottles of FEVER PILLS and oblige me. **I have found nothing so good for fever in India.**

Yours, &c.,
J. M. GOHEEN,
Am. P. Mission.

THE GREAT AMERICAN FEVER PILL.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine.

Price per phial containing six dozen sugar coated Pills Rs. 1-4-0 and per dozen phials Rs. 13.

Apply to the Manager Bombay Guardian, 104 Tank Street, Byculla, Bombay.

THE MARVELLOUS DISCOVERY OF THE AGE.

Dr. SHAW'S Chormoco.

THE wonderful cure of Leprosy, Leucoderma, Elephantiasis, Bronchocele, and very bad skin diseases in one month.

Price of every package for a fortnight's use Rs. 10/8, and of large packages for one month's use Rs. 18/8 including packing.

The Chormoco being of three different kinds, patients are requested to state their maladies so that proper kinds may be prescribed.

Dr. MACPHERSON says—I have seen Chormoco effect wonderful cures in two very bad cases of Leprosy.

DR. K. C. CHOWDERY says—On experiment I have found that Chormoco is a valuable remedy for all complaints Dr SHAW states.

Apply to
SCHUSEZ SMITH AND CO.,
Benares,
India.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following are the probable sailings.

BOMBAY TO LIVERPOOL.

	Captain.	Tons.	H. P.	About.	
s. s. "Roumania"	J. Harris	3396	500	16th February	1884.
s. s. "Arabia"	J. Laird	3550	500	4th March	"
s. s. "Victoria"	J. B. Murray	3252	480	18th "	"
s. s. "Britania"	F. Blight	3070	400	30th "	"
s. s. "California"	W. S. Young	3410	480	16th April	"
s. s. "Hispania"	Boyle	3396	500	29th "	"
s. s. "Persia"	Hatchison	3550	500	14th May	"
s. s. "Roumania"	J. Harris	3396	500	28th "	"
s. s. "Arabia"	J. Laird	3550	500	7th June	"

To be followed by other 1st Class steamers at regular intervals.

These Steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of Saloon Passengers.

Each Steamer carries a Surgeon and Stewardess.

Fare through to New York... ... ...Rs. 600
Do. do. to Liverpool ... ... " 500
Do. do. to Marseilles and Genoa ... ... " 450
Do. do. to Naples ... ... " 400

The New York passegers are booked in connection with the Co.'s Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For the convenience of *Indian* passengers, an Agency has been opened at 8, Regent Street, London S. W.

For plans, handbooks of information, and for any information,
Apply to W. & A. GRAHAM & Co.,
Agents.

Graham's Buildings, Bombay,
5th February 1884.

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The MISSES BARTON (who have had 19 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some : Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

H. H. HARRISON, M.C.P.
Examiner.

THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

TERMS *by post, paid in advance*: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4, Annual Subscription: 1 copy (sent weekly) Rs. 3-0; copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12.

ADDRESS MAJOR TUCKER.
Headquarters Salvation Army, BOMBAY.

This paper has, as its sole and special representative in America, for the reception of advertisements and subscriptions. The International Newspaper Agency, H. P. Hupbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT,
Bareilly, N. W. P. Principal.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

Recent Publications.

	Rs.	A.	P.
The Decisive battles of India from 1746 to 1849. Col. Malleson. *"Written by a master of Indian History"*	11	4	0
Study and Stimulants, or the Relation of Stimulants and Narcotics in Relation to Intellectual life—the personal experience of men of Letters and Science—ed. by Reade...	2	3	0
Life of J. M. Phillippo-Underhill. *"One of the most fascinating biographies it has been our privilege to read."*.....	3		0
Life of Dr. Judson, by his son Edward. *"We congratulate the author on the skill and good taste with which he has made us so thoroughly acquainted with his honored father's life*.....	5	10	0
"The Epistle to the Ephesians, its Doctrines and Ethics—Dale..... *"Marked by a rare knowledge of men and of what is in them, by sustained vigour of thought, profound insight into the larger meanings of scripture and broad and generous handling of Truth"*	4	11	0
In Defence: The Earlier Scriptures—Sinclair Patterson *'We have come across larger works on the same subject that contained less information"*	3	2	0
Drierstock; a tale of Mission Work on the American frontier. *"Depicts habits and scenes of life which can scarcely be seen anywhere else...*	1	2	0
The voice of Wisdom, a Treasury of Moral Truths from the best authors. *"Will be found of special benefit to Preachers, lecturers and general readers who understand the use of illustration and argument in public speaking*.....	1	9	0
Illustrations and Meditations, or Flowers from a Puritan's Garden, Distilled and Dispensed by C. H. Spurgeon. *"A Selection from the sermons of Thomas Manton which are, according to Mr. Spurgeon, a great mixture of majesty and meekness, a mighty mountain of sound Theology."*.....	1	9	0
A popular introduction to the New Testament-Lumby [*plicit"* *The style of Dr. Lumby is clear and Ex-*	3	12	0
Among the Mongols.—Rev. James Gilmour *"A careful and complete account of the... Social life, habits, manners, customs, superstitions, religion and political principles of the Mongolian tribes*	3	6	0
Our Eastern sister and their missionary helpers—Ellis *"An interesting account of an important Department of British Missionary operations* .....[Hood	1	7	0
Scottish Characteristics. Paxton *"We give this volume the crown for vivacity; such a volume does us good like a medicine, it makes the blood dance in our veins and stirs our boyish mirth which is not quite gone yet—Spurgeon...*	4	11	0
Heroes of science—chemists—by M. M. Pattison Muir *"A useful and instructive volume"*.....	2	8	0
Socialism and Communism—Kaufman *"An historical account of Communistic schemes from the time of the early Christians down to the advent of the Socialistic efforts of Robt. Owen and others"*..	1	4	0

Commentaries &c.

	Rs.	A.	P.
The Pulpit Commentary. Genesis—By Rev. T. Whitelaw. *"No one who wishes to be thoroughly well informed on this portion of Holy Writ can afford to be without it*.....	9	6	0
Exodus by Conon Rawlinson. *"Whether for Pulpit preparation or private meditation, scholarly hands and sympathetic hearts have provided a Voulme for universal use"*.....	10	0	0
Leviticus—By the Rev. Preb. Meyrick. *"A volume of substantial worth: will form a valuable addition to the preachers library*.....	9	6	0
Numbers—by the Rev. R. Winterbotham. *"Competent scholarship, exact thought and reverent handling are apparent on every page*	9	6	0
Deuteronomy—by the Rev. W. L. Alexander. *"The commentary is searching, guarded and able"*	9	6	0
Joshua. by the Rev. J. J. Lias. *"Immeasurably the best interpretation of Joshua"*	7	13	0
Judges and Ruth—by the Rt. Rev. Lord A. C. Hervey. *"A Library in itself"*	6	9	0
I Samuel Rev. R. Smith (Dean of Canterbury,) *"A great store house of repository and homiletical matter"*	9	6	0
I Kings-by the Rev. J. Hammond *"Distinctly improves the position and value of the whole work of which it is a part."*	9	6	0
Ezra Nehemiah and Esther—Canon Rawlinson *"Extremely full and satisfactory, leaving little or nothing to be desired"*.....	7	13	0
Mark (2 Vols. Bickersteth)	13	2	0
Set of twelve Vols. nett	91	6	0
Perowne on the Psalms in 2 Volumes *"A masterpiece of extraordinary learning and critical skill"*.....	21	4	0
The Treasury of David, a commentary on the Psalms by Spurgeon—Vols. 1 to 6 each Rs. 5, the set, *nett*	27	0	0
The Students Commentary—an Abridgement of the Speakers Cammentary. Old Test, in 4 Vols.	18	12	0
The Pastoral Epistles-Fairbairn *"What with a good translation, full of defence of the apostolic authorship of the Epistles, fruitful comments and profitable dissertations, this volume is about as complete a guide to the smaller Epistles as any one could desire*.....	4	11	0
Commentary on Romans—Hodge *"Hodge's method and matter make him doubly useful in commenting. He is singularly clear and a great promoter of thought"*	1	11	0
Leighton on Peter. 2 Vols. *"We need scarcely commend this truly heavenly work, It is a favourite with all spiritual men"*	2	8	0

Periodicals 1884.

Orders now being registered. List on application.

Miscellaneous.

	Rs.	A.	P.
Stepping stones to Higher things—by Capt. Seton Churchill *"A concise yet complete treatise on Divinity; all great questions are dealt with in a most clear and intelligible style"*...	2	3	0
The Power of an endless life and other Sermons—Moir. *"Thought & suggestion, reason & appeal; zeal and eloquence in happy balance and blending; the homiletic treatment is of a kind very accepeable though unfortunately too rare in these days."*...	2	3	0
Prophecy its nature and Evidence—Redford *"A review of the general scope of prophecy as an important element of the sacred volume and a conspicuous evidence of its divine inspiration; not controversial though written with an eye to the modern critics of the Old Test. * * * Every thing sterling, nothing startling —Our mark upon it is "Highly Commended"—Spurgeon*	2	13	0
The Christian's Plea against modern unbelief—*by the same anthor*.....	5	10	0
A noble Vine—by J. Jackson Wray *"Practical Reflections on our Lord's last Parable, devoutly conceived, skillfully arranged and copiously embellished"*	2	3	0
The Lamb of God—Expositions in the Writings of St. John—Nicoll *"A small book upon a great subject, well conceived and well produced"*	2	3	0
Filled with the Spirit or Scriptural studies about the Holy Ghost—Boys *"Mr. Boys is always evangelical and devout and in the present little work has given in addition, the results of exhaustive scripture study on the Holy Ghost."*			

Recent Marathi Publications.

Pilgrims Progress, new edition with four beautiful coloured illustrations .....0-6-0 and	0	10	0
Sacred Songs 0-6-0; 0-8-0 and	0	10	0
Additional Sacred Songs	0	1	0
Life of Hari Ramchandra Khisti 0-2-0; 0-4-0 and.....	0	6	0
International Sunday School Lessons July to Dec. 0-1-0 and.....[moury	0	2	0
Handy weapons from the great ar-	0	0	3
The Book called the Bible	0	0	6
An Enquirer's addresses to his Countrymen.....	0	0	3
What is in the Veda	0	1	3
The Glories of Singhast	0	0	0
What is in the Satya Veda	0	0	6
Our Children's Hymn book	0	1	0
Life of Jesus Christ—Pts. 1 to 9, each	0	1	0
—do— bound 0-9-0 and	0	12	0
Psalms of David in Metre.....	0	12	0
The character of Christ an evidence of Christianity ..... 1 As. and	0	1	6
Tracts for Women—useful for work in Zenanas..... 1 As. and	0	2	0
Sunday School Reward tickets—in large and beautiful variety in packets ..... 3 As. and	0	4	0

School Books By Rev. H. J. Bruce.

Anatomy, Human and Comparative, English and Marathi, each	2	0	0
Elements of Astronomy, (Marathi,)	1	8	0
Illustrated Primary Arithmetic, (Mar.)	0	3	0

The attention of the Friends of the above Society, and of the Public generally, is invited to the above selection from the stock of books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment in cash either or on presentation of account at the beginning of the month succeeding the purchases.

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, Two Tanks BOMBAY.